

Παρηγία

A BRIEF
R E V I E W
of Mr. DAVIS's
VINDICATION:
Giving no Satisfaction.
BEING

For the greatest part of it, no direct Answer to what is charged upon him ; but meer EVASIONS, to deceive his READER.

Things that tends to practise, are chiefly insisted upon : Other things but lightly touched.

To which is added,

Remarks upon some Passages of Mr. *Crisp* in his Book, Entituled,
Christ alone Exalted.

The Reason of the Authors Engaging in this Controversy, is given in the Preface to the Reader.

By *Giles Firmin*, one of the United Brethren.

Mark them which cause Divisions and Offences, contrary to the Doctrine which ye have Learned, and avoid them. Rom. 16. 17.
The God of Peace, shall bruise Satan under your Feet shortly. Ibid. v. 20.

L O N D O N,

Printed for *John Lawrence*, at the Angel in the Poultry. 1693.

A BRIEF
REVIEW
OF THE
VINDICATION

GIVING NO ASSISTANCE
BEING

The question proposed is, whether the
author of the treatise of 1720, entitled the
Vindication, is the same person who
published the second edition of the
same work in 1729.

To which is added

Remarks upon some passages of the
Vindication, and the Book of the
Vindication.

The Author of the Vindication, in the
second edition of the same work, has
added the following passage:

By this it will appear, that the
author of the Vindication is the
same person who published the
second edition of the same work.

The author of the Vindication, in the
second edition of the same work, has
added the following passage:

LONDON

Printed by J. Baskett, at the
Vindication, in the Strand.

394 To the Reader.

THE Book Entituled, the Horrible Plague begun at *Revel*, &c. was sent to me, by an unknown Hand: When I read it, I found my Name mentiond, p. 14. my Brethren might have nam'd others, far better than my self; but they were pleas'd to mention my Name alone. I had no thoughts to meddle with the Controversy; but reading Mr. Davis Vindication of himself, and observing he found fault with that, for which they nam'd me: I resolv'd to defend that Doctrine, which I had deliver'd; and for which they quoted me.

As for these Antinomian Tenets, vented by Dr. Crisp, and Mr. Davis, I have Reason to be acquainted with them: First living in an Antinomian Family, about 66 years since, when I was a School Boy. During the three years of my living there, [giving them their Opinions,] it was as well order'd a Family, as any in the Town, strictly observing the Lords Day. One Nation I observ'd there, which I never heard before, nor since: It was the Interpretation of the Revel. 12. 1. It was a Manuscript fasten'd to a board.

I saw a Woman Clothed with the Sun, [That is, the Church Clothed with the Righteousness of Christ, to her Justification] and the Moon, [that is, Sanctification] under her Feet.

After I went from thence to Cambridge, and from thence to New-England; upon my return hither, I visit'd the Family: As to their Morals, they held very sober: But as to their Opinions, more corrupt.

The Lords Day, which they did so strictly observe before, and did not now openly profane it, yet the Morality now is deny'd; and one of the Company, who did answer his Name, (Mud was his Name, and a very Muddy Fellow he was) brought them to these Opinions;

1. If there were any such thing, as Sin in the World, God was the Author of it; [as for Sin, being Res, or Ens, they did not understand that.]

2. As dyeth the Beast, so dyeth Man, denying a Future State. I alledg'd that in 1 Cor. 15. 19. If in this Life only we have hope in Christ, we are of all Men, the most Miserable: They told me, that was a Text something hard to answer; but they thought it might be answer'd: But there I left them, and never saw them more: When we can make nothing of lesser Errors, God may give us up to them, which are gross.

When I returned to New-England; before our Ship came into Harbour, a Shallop coming of Shore to us, the Men told us, the Churches were on fire. I was amaz'd to hear it; for I left them all in Unity and Peace. When I came on Shoar, I was told, the Hear, the Animosities were so high, that they were ready to lay Hands on their Swords, to draw one against another. Mr. Wheelwright a Minister, acted his part there, as Mr. Davis doth here. All the Discourse was about Justification, and the Assurance of it, by the immediate Testimony of the Spirit, or an absolute promise apply'd by the Spirit. To speak of Conditional promises, Sanctification, or Marks, was a Mark of one under the Covenant of works; a person to be despis'd. A Zealot, whose Name I see in the Book put forth by Mr. Weld; I asked him, I pray thee tell me, what is Justification, thou art so hot only upon it? He answer'd me, truly 'tis so great a thing, that I do not know what it is. As for any inherent work wrought by the Spirit, in the Hearts of sound believers, that was slighted. It fell out so, when I came on shoar, that the Governor with whom I lived before, was not at home: Our Pastor, was gone with the Soldiers, so the Pequot War. I could not tell whether to go; but Mrs. Hutchinsons Son being my Mess-mate in the Ship, he carry'd me to his Mothers Hou's, where I eat my first Meal: Discoursing of several things at Table [though I had not seen Mr. Cotton our Teacher; being chosen to Office, while I was in England,] I told them, I heard such things charg'd upon Mr. Cotton; which I did believe, he would never own; [he told me himself how he was abus'd by them, when I grew acquainted with him.] Mrs. Hutchinson, ask'd me, what it was? I told her, that he should say, there was no difference between the Graces wrought in a Child of God, and what was wrought in an Hypocrite: Several at the

Table.

To the Reader.

Table said, they never heard Mr. Cotton deliver any such thing; yet said Mrs. Hutchison, he hath delivered something like it: Will, said she, any Body say there is? Then she and I fell to our work; she was soon put to silence; this was the first and the last Discourse, that ever I had with her. Mr. Dyer, the Husband of her that brought forth that horrid Monster; he would have Christ to be the new Creature, and would prove it from the Greek Text, 2 Cor. 5. 17. *ἐν τῷ ἐν Χριστῷ, καὶν ἔσθις* joyned *καὶν ἔσθις*, with *Χριστῷ*, by Apposition, and so would read it thus: If any Man be in Christ, the New Creature; had he been at School, his false Grammar, might have cost him a lash: Our Pastor Mr. Willson, a precious Saint, he was despised by them; though a Man of a singular Spirit. Our Governour, Old Mr. John Winthrop, a Man for Grace, high Apprehensions of God, Self-denial, spending all his Estate for the Common good, was one of a thousand; he was slightly esteemed by them. One of this Antinomian Gang, because he was a Member of the Church; in the Debates they had in the Church, calls him Brother Governour, when he spake to him. I think, Christianity doth not teach Men's deny Civil Respect, and Honour to Magistrates: But thus did our troubles continue, till the Synod having Condemned their Errors, Mrs. Hutchison Excommunicated, Mr. Vaughan [who when Governor, was the great Favourer and Maintainer of these Errors, and did animate that Faction] by the Free-Men cast out from being so much as an Assistant; so he and Mr. Wheelwright left us: The Heads of that party removed from us, then our Troubles began to cease, sanctification came to be in some Request again; and there were Notes and Marks given of a good Estate: I took notice, when the word was first used, and what the Mark was. The Insolent, Proud Carriages of that Party in New-England, makes me to have no good Opinion of them in England. What woful work, the Turbulent Spirit of Mr. Davis, with his Gospel [not Christ's] hath made, we hear from several parts. The Pastor of a Church near us, being dead, word was sent, there were two Ministers, whose Churches Mr. Davis had broken, they might have which they would; with divers others besides. Many things I read in Mr. Davis, with Abhorrency, and would have spoken to them; but that I saw my Sheets increased beyond my Intention: I chose rather to speak to them, which were more practical. If in the close of my Days, I may do any Service to the Church of Christ, [while others, who have better Parts and Grace, will do more:] I shall have cause to walk humbly and thankfully, before the Lord for it.

Redgwell

April 24. 93.

The unworthiest of
Christ's Ministers.
Giles Firmin.

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CHAP. I.

Of Legal Preparatory Works.

THAT the Gospel doth Command Sinners to believe, and invites Sinners as Sinners to come to Christ, not as Saints, nor as little and reformed Sinners, is evident from the whole Current of Gospel-invitation, saith Mr. Doak, p. 16. 49. This is not denied, and we bless our Jesus for it, that he calleth Sinners, and the world of Sinners.

But whether these Sinners be so forward to accept this Invitation of Christ, without some previous Act of the Spirit to make them willing, is the question? Of which presently.

For the first, a few words, because I have found the usefulness of it. I grant it is the Duty of every person, when the Gospel is Preached, and Christ is offered to him, immediately to receive him, be he prepared or not prepared. This Command of believing in Christ, 1 John 3. 23. is not a conditional Command; the Duty of Believing, depending upon some Condition, first performed, but it doth immediately bind the Sinner to his Duty; viz. to Believe in the Lord Jesus, calling and offering himself to you. If it did depend upon a condition, and were not to take place, till that condition were performed, then Men should not be Condemned for not Believing, but for not being prepared to believe; it's not here, as in the Sacraments, which ought to be observed; there is a Duty we owe; but there is a Condition required, first to be performed by Adult persons, *If thou believest with all thine Heart, &c. 8 Act. 37. Let a Man examine himself. 1 Cor. 11. 28.* those Ordinances belong but to some, but this Duty of Believing in Christ, belongs to All.

It is as much a Duty, and as suitable to Reason, for fallen miserable Man to believe in, and immediately to receive a Blessed Saviour, Redeemer, offering himself to him in a State of Necessity, as it was Adams Duty to love his Creator in a State of Innocency. I would have insisted more largely upon this, if there had been need. I have spoken to it something more in my *Real-Christian*.

This benefit I found by this Doctrine, under the many Fears and Doubts I met with several years, of a sound work of Faith in Christ; because I could not find those Legal Preparatory Works, which Divines did Preach of, and Print in that manner I would have had them, and I saw others had them: Especially when I read these Eminent Servants of Christ [whom I have mentioned in my *Real-Christian*] requiring these, as requisite to the Souls true Humiliation, before Faith in Christ, viz. *That the Soul must be quiet, tho' God will never give it his Love, tho' he will never manifest Grace, nor give it Grace: the Heart truly abased, is content to bear the Estate of Damnation, and much more to the same purpose: What did these Holy Men mean, to Preach and Print these things? What Soul can bear the thoughts, if we seriously Meditate upon them? But then this Doctrine gave me relief against all those Fears and Doubts; Jesus Christ calls you, he offers himself to you, receive him upon his own Terms: you had best: Th' Gods Command, that you believe in his Son, obey his Command. Believe or be Damned, there is no escaping, 3 John 18. and 36. 16 Mar. 16. He that believeth not, shall be Damned: They are the words of your Saviour, he puts no Conditions; but speaks downright, see how that will answer him, Lord, I was not prepared to believe in thee: Had I not known these Worthy Men, and Men so Eminent, I should not have been so much troubled. What Mr. S. have brought to prove his Doctrine, I have Answered, and eight Arguments I brought against it. I only add this. If this Doctrine be true, methinks we should have had something of it, in Gods dealing with our Father Adam, when he broke the Covenant, and fell from God, Now thou hast thrown of my*

Government, Rebelled against my Command, and brought your self under my Threat, and now art in a Damned condition, will you be quiet, tho' I leave you in it, and never manifest my Grace or Love to you? There is not the least shadow of it, but the *Promise* gets the start, and steps in, before the *Curse* was pronounced. O blessed be that Grace, 3 *Gen.* 45.

Of the same use is this Doctrine unto Souls, that lye pressed under the greatness of their Sins; what such a one as I, believe, one that hath committed such sins as I have done? *Believe or be Damned*, this knocks all down: Do not you add that Damning Sin of *Unbelief* to all the rest, for then you are Damned indeed. Believing in Christ, is the way to Salvation.

But these Souls I now speak of, were *Willing Souls*, *Troubled Souls*, *Laden Souls*, and to these the Doctrine comes sweet.

One word yet I would leave, to be joyned with what Mr. Davis saith. The same Jesus that calls Sinners to believe in him, calls Sinners also to *Repentance*, 9 *Matth.* 13. *Repent and believe the Gospel*, was his Preaching, 1 *Mar.* 15. So it was of his great Apostle Paul, the Sum of his Preaching 20 *Acts* 21. So it was of Peter, 2 *Acts* 38. Let these then be joyned together, else we do not Preach as our Lord and his Apostles did, and who ever he be that shall say, a Man may be in a Justified, Pardoned, and Saved Estate, where this *Repentance* towards God, and Faith in the Lord Jesus Christ is not found, he is but a Soul-Deceiver, for he that hath Satisfied Divine Justice, and answered what ever the Law can require, hath said, *he that believeth not, shall be Damned*, 14 *Mar.* 26. And unless ye Repent, you shall all likewise Perish, 13 *Luke* 3, 5. What ever be his Fathers Grace, and his own Merits, he will dispense them to none; but Jesus He will not cross his own Doctrine he Preached. Thus he ordered that *Repentance and Remission of Sins*, should be Preached in his Name, 24 *Luke* 47. Now for the second question. The most Godly and Learned Men that I have heard or read, Masters-Workmen, whom God hath Honoured most in bringing home Souls to Christ, they have concluded in the Negative: Man fallen, is not a Subject capable immediately to receive Jesus Christ, offering himself to him in the Gospel: but there must be some previous Acts of the Spirit to prepare Man for it.

But Mr. Crisp tells us, the Apostle did not Preach a deal of Trumpery Qualifications must be found in Men to prepare them to true Conversion, &c.

Mr. Davis being charged, that he should Preach, That such as Preach up Preparatory Works, are Legal Preachers, binder Peoples Comfort, keep them under Bondage. We should begin with high Confidence, and bold in faith to the end.

Here, as in others of his Answers, he shuffles, and refers us to his Answers before, to a charge of the same nature, viz. That they who tell us of John Baptists preparing the way, prophesie lies in the Name of the Lord, &c. and tell us, that they who Preach up Preparatory Works as Qualifications, that must recommend persons to Christ, are these Liars: Did John the Baptist Preach so? I see you express a bitter Spirit against the Presbyterians, name one of them that ever did so Preach; I have heard as great Legal Preachers, as any are in England, before you were born, Mr. Davis; and I never heard any such words come out of their Mouths nor read any such line in their Books; but the constant Language was, the end of all Preparatory Works, was, not to commend us to Christ, but to commend Christ to us: To make us feel the absolute necessities of him, and see the Glorious Excellencies in him. What the Papists prate of Mens abilities to prepare, and dispose themselves for Grace, concern not us, their own *Beardwardin* hath given them their answer, Protestants may be silent. But you are not dealing with Papists, but Protestants; you would make your followers believe, we are a company of silly Fellows, that know not how to Preach the Law [which I never read so abused by any Man as by you, well may you be called an *Antinomian*] but we must come to learn of you.

Docuſe
Del. li. cap.
31. 36.
37. &c.

But as to the *Trumpet* [as Mr. *Crisp* phraſeth it] of theſe Preparatory Works, which you ſo much cry down, you finding ſome fault with our definition of Faith, tell us; It ſaith not been ſo well done of latter Divines, ſo depart from that p. 19.
Definition of Faith given always by our firſt Reformers, who as they led the Van, ſo no doubt, they had moſt of the Spirit of Chriſt. I honour them as much as you, let that then be inquired into, whether they have denyed, deſpiſed, theſe legal Preparatory Works of the Spirit, in order to that end I mentioned, to make the Sinner willing to accept of Chriſt offered to them upon his own Terms, as you and Mr. *Crisp* have done. Though this queſtion was not ſtarted, and ſo not put into the Confeſſions of Faith, made by our firſt Reformers, yet I find in their Confeſſions, if they have touched upon *Conversion* or *Repentance*, they all tell us, how neceſſary it is unto *Conversion*, that the perſon ſhould have the Senſe of his Sin, an apprehenſion of the Diſpleaſure and Wrath of God againſt Sin, with theſe ſorrows which the Law works, &c. thus I find in the *Auguſtan, Wittenburg, Saxon, and the Bohemian* Confeſſions, the laſteſt whereof, was put out in the year 1552. another in the year 1530. I think theſe Reformers lead the *Van*, as you phraſe it. Though the tenth Article of our *Engliſh* Confeſſion, do not ſpeak ſo full [it was levelled againſt the *Papiſts*] yet it intimates ſomething, when it ſaith *The Conſiſſion of Man after the fall of Adam, is ſuch, that he cannot turn and prepare himſelf, by his own natural Strength, and good Works to Faith, &c.* The word preparing intimates, that there muſt be a preparation to Faith and *Conversion*, the Man cannot prepare himſelf; this was publiſhed, 1561.

As for other Divines, the *Leiden* Profeſſors, *Diſput. 32. de Reſipiſc.* Theſ. 11. ſay, *Man is not capable of Regeneration without it, and though you* * *Synop. par.*
 have a Pickle againſt *Amygdalud*, here ſpeaks as found Divinity to this queſtion, as any you have in your Book, which is but little. * *Theſ. Sal-*

moni. l. 4. de

Spir. ſervitutis. Theſ. 40

Come to our *Engliſh* Divines, I believe there is ſcarce any one of our *Ameſ. medal.*
 old Divines, whom God have honoured under him, to bring home ma- *Theſ. 26.*
 ny Souls to Chriſt [and he hath honoured them as much, and more in *Theſ. 12.*
 this Century, then any in the World] but they have Preached and Printed theſe preparatory Works, witneſs Mr. *Perkins*, Mr. *Rogers*, &c. Read our *Engliſh* Divines at the Synod of *Dort*, upon the third and fourth queſtions, *De Antecedentia ad Conversionem*, read alſo the *Palatinate*, and the *Geneva* Divines there.

Calvin I hope, was one of the firſt Reformers, read him, *Enſtil. l. 3. cap. 2. Sec. 7.*
 by all theſe Mr. *Davis* and Mr. *Crisp*, may ſee they are but *Innovators*, and Mr. *Davis* condemned by his own Rule.

But laying by theſe Teſtimonies of Holy and Learned Men, a cloud of Witneſſes, I will come cloſſer to the work: whereas you deride and condemn *Legal Preachers*, I ſay, he cannot be a found *Gospel-Preacher*, who is not a right *Legal Preacher*.

1. The Law was firſt, had there been no Law, there had been no *Gospel*, the *Gospel* came in by occaſion of a Law broken.

2. We are all born under the Law, not under the *Gospel*, *ye are not under the Law* [being now in Chriſt] but under *Grace*, 6 *Rom. 14.* But they were under the Law before, let the firſt then be firſt Preached.

3. It is the Law known, and the effects of it felt in the Soul, which makes us to know and underſtand the neceſſity and worth of the *Gospel*: *Call his Name Jeſus, for he ſhall ſave his People from their Sins.* 1 *Matth. 21.* Sin, what is that? How ſhall we know what Sin is? By the Law is the Knowledge of Sin, 3 *Rom. 20.* I had not known Sin, but by the Law, &c. 7 *Rom. 7.* What then? What Evil is there in Sin? Yes, there is ſome Evil in it, in its nature it is Enmity againſt God, and the Wages of it, is *Death*. Yea, *Death Eternal*, *Devouring fire*, *Everlaſting Burning*, 33 *Iſa. 14.* But why ſo? We may eſcape that, will not amendment of Life, and walking obediently for the future, pre-

vent that: Yes, if you can satisfy Divine Justice, for the breach of his Law past, and give personal and perfect obedience for the future, then there may be hopes of escaping the wrath of God for your Sin. All this is *Law-work*, and where are you now Sinner, it is impossible to answer this Condition? Now what think you of *Jesus*? You needed not to have opposed, despised, bepatterned the Law as you have done, Mr. *Devil*, telling us, the Light of the Law is *impure*, that it drives Men further from Christ: Paul did not think so, 1 *Gal.* 2.4. As for our Justification before God by the Works of the Law, we are as far from that, as your self, or any *Arminian* in England: But that the preaching of the Law, to make Men know Sin, and know themselves, that they may be beaten out of themselves, and glad to accept the invitation of Christ, is very useful and necessary, so that he is an Irrational, and an unsound Gospel-preacher, that doth not preach the Law to these ends, no Rational Man can deny.

For tho' Christ calls and invites *Sinners* to himself, as you say, yet there are three things which hinders the Sinners Acceptance of his offer, they make light of it, as they did 11 *Mar.* 6.5, and it is the power of the Spirit by the Law, which must remove these.

1. The first is *Ignorance, Blindness*. *Satan* that told our Mother Eve, that in the day ye eat of the forbidden Tree, your Eyes shall be opened, dealt by her, as the *Philistines* did by *Samson*, when they took him, put his Eyes out: So that now in stead of being Gods knowing Good and Evil, as he promised, we do not so much as know God, nor do we know what is truly and spiritually good for our own selves, nor the Evil that is in us. Hence when Christ calls and invites, we think we are well enough, we see no such Evil in Sin, nor in our selves. We see no such reason to go, or accept of his Invitation: Most have not so much as the notional Knowledge, of things that are of Spiritual and Eternal Concernment: Others that have the notional Knowledge, yet have not the Spiritual Knowledge of them, so know them as they ought: this word ought, carry much in it, 1 *Cor.* 8.2, and without that, we know nothing *Savingly*, they that have attained it in some measure, yet what need do they feel of Divine Teaching, as much as any Child that goes to School to learn its Primer, to be helped by its Mistress to Spell, even to know the things they do know, as they *Are*. There is the excellency of knowledge, to have the true, right and knowledge of all things, as they are in themselves: Of what consequence both to sound Conversion, and afterwards of a gracious Conversation, the Knowledge of God, of Sin, of Christ, of Creatures, of Holiness, all as they are in themselves, &c. they that are in earnest about these works can tell. And as is the knowledge of God, so is the knowledge of all the rest; how Christians find it, I cannot tell: But some body find, it is one thing to speak great words of God, another thing to have high and holy Apprehensions of God: The God of Glory appeared to *Abraham*, said *Stephen*, 7 *Act.* 2, when the Spirit of God hath in some measure, healed the Eye of the understanding, and this great God, and Law-giver appears, and manifest himself to the understanding, now the Soul seeth, what it is to have broken and despised the Law of this God, then what the Lord said to the Jews, 2 *Jer.* 19. It is as Evil and bitter thing, that thou hast forsaken the Lord.

So by the Law, he finds Sin is an Evil thing in its nature, and will be bitter in the effects. Thus the Spirit removes this Hindrance by the Law.

Object. But it is said, we may know the Evil of Sin by the Gospel.

Answer. 1. Sin may be known without the Gospel, but not without the Law, the Gentiles in 2 *Rom.* 14.15, knew no Gospel, but they knew Sin by the Law within them.

2. We know Sin by the Gospel, *Consequentially*. If there be such Physick prepared, then there is Sicknes; but we know Sin by the Law *directly*.

3. The proper work of the Gospel, is to reveal the Cure, the proper work of the Law, is to discover the Disease, which must go first.

4. The Gospel is a Confirmation of what the Law threatened, before the Law taught, be that continueth not in all things, written in the Book of the Law to do them, is accursed.

5. We may learn from the Gospel in general, that there is Sin: But by the Law, we

we know Sins in particular: Paul saith, he knew Sin by the Law, not by the Gospel, *I had not known Lust, except the Law had said, thou shalt not Covet.* 7 Rom. 7.

The second thing that hinders, is the power of Mens Lusts, and the World, bear in Mens Hearts, the Scripture speaks enough of this, and woful experience proves the truth of what it saith. How dear these are, 3 Col. 7. *When ye lived in them, the Element they live in, Lusts are as dear as their Lives, for the World,* 14 Luke 17. there was a Call, but they would not go; and what hindered? Not the Whore, nor the Pot; but lawful things, the World, even a slight thing, a bubble. About three-score years since, or more, some Men wore *Love-locks* [I think they called them so] the *Indians* do so all that I saw, a Souldier in the Low-Countries, coming into a Church where a Minister was Preaching; the Minister espying him, he said some thing about his Lock, out goes the Man, cuts off his Lock. When the Sermon was done, he comes to the Minister, and tells him, Sir, *you have made me cut off my Right Hand.* The Minister would know his meaning, he tells him, the Lock which I wore, was as dear to me, as my Right Hand, and you in your Preaching, have made me cut it off.

Here the Spirit of God by the Law, hath something to do to prepare a Soul to part with these Lusts and bring the price of Creatures to a lower rate.

Mr. Davis p. 48. Tells us, *The Law doth not prepare for Conversion, that will not take Men off from their Lusts.*

A. No nor Gospel will do it, without the Spirit of God, be pleased to work with it. But this I say, the Law in the Hand of the Spirit, is a very fit Mean to prepare the Soul for Conversion, and to make the Soul willing, or at least not unwilling to have its Lusts separated. Man is a Rational Creature, his Will is moved with Evil or Good, the Power Sin hath is in the Will and the Affections: Now when the Great and Terrible God, against whom the Sinner hath Rebelled, shall appear to the understanding, and show him the Evil of his Rebellion, as now it will appear in the nature; but especially in the wages, being the bearing of the wrath of that God eternally [which doth most affect the Heart at first] and the Spirit holds the Soul under the work, and will not let it slip out of his Hand, that now the Soul seeth the evil of Sin is infinitely worse, than all the pleasures in its Lusts, and the Profits in the World are good; if there were no more but that, now the Will seeth a reason why it should part with its beloved Lusts, if it could tell how to get from them. This is by the Law.

But because the Will doth never rest in a Privative good, it is a Hungry Appetite, you have taken away my beloved Dish, sprinkling the Curse and the Wrath of God upon it, what do you give me in the room of it, I am empty: Now the Spirit revealing Christ in the Gospel, shewing the Soul the Feast prepared, 25 Isa. 6. and making the Soul to tast them, Christ and all the Blessings of Communion: Now the Appetite of the renewed Will is satisfied, and now Conversion is wrought, and never till then. The satisfaction of the Will, with privative good, so that Evil shall not offend it, and with Positive good, that the Appetite may be pleased, and find Rest, is that which makes Conversion.

But Mr. Davis tells us, *the Gospel calls Sinners immediately to come to Christ, Though they have their Lusts.*

A. Very true, he doth call them, and what shall they do, when they come to him? Tell him, they are very willing to receive him for their Saviour, so he will save them from Hell, and bring them to Heaven when they dye; but let them enjoy their Lusts, and follow the World while they live, as is the Faith in Christ, and practise of the great body of Believers now in the World. They come to Christ, either willing, or unwilling, to have their Sins separated from them. If they are willing, this is that which Mr. Shepherd, one of the greatest Legal Preachers pleads for. His words are these. Remember for ever, that no more Sorrow for Sin, no more Separation from Sin, is necessary to thy closing with Christ, than so much as makes thee willing, or rather not unwilling, that the Lord should take it away. And know it, if thou seekest for a greater measure

of Humiliation, antecedent to the closing with Christ, than this, then shewest more pride therein.

If they come unwilling, Christ came to save his People from their Sins; but these are unwilling with that, they are willing to be saved from Hell, but keep their Sins. Their coming to him is false.

The Crown and the Bed, admit but one, it shall not be Christ and a Lust, they will not sit on the same Throne of the Will, nor lye in the same Bed of Love together. If your Lusts must be preserved before Christ, keep them.

Therefore as to what you blame Legal Preachers for, *that they hinder Peoples Comfort, and keep them in Bondage.* How many are there, who though they do not desire the Bondage, yet have earnestly beg'd of God, and that some years, that he would make them see the evil of Sin more, taste the bitterness of it more [as well it had been for many light professors, if they had tasted more of that Gall] to the end, they might be more separated from it; and by tasting one drop, have a little knowledge, what was that dreadful Cup our Lord drunk off to the bottom, O Blessed be his Name; and feared Sin more, it is a good help. They have thought of 8 Rom. 15. *ye have not received the Spirit of Bondage* ~~now~~ again, it seems the Romans had experience of it, and then seems to be a gift, *and* ~~ye~~ received it. The words seems to carry in them, that it is a mercy of God to give this Spirit, to make Men know Sin, though it produce Bondage for a time, so it ends in the Spirit of Adoption, the word is the same, *and* ~~ye~~ *ye have received the Spirit of Adoption.*

For many years my laying hath been, *God cannot make a Sinner know himself, and sinne much, if he doth not let him know his pardoning Grace, and his Christ too little.*

3. Still there remains a third hinderance, *viz.* Man hath a good Opinion of himself: He hath some good, and can do good, Mans Goodness, Mans Righteousness, all that grows upon the Natural Stock, is as cross to Christ, and Gods design in him, it is as cross to Gods Righteousness, 1 Rom. 17. and 3 Ch. 22, &c. as Mans Sin is cross to Gods Holiness. Men may think of the Gospel as they please, but Adams Brats naturally are not pleased with the Counsel of God in Christ, revealed in the Gospel, tho' to a sound Believer, it is Glorious: He had rather make his own Righteousness stand, than submit to the Righteousness of God. 10 Rom. 3; 4. And this the Spirit of God, by the Law throws down. It was the Law opened in the Spiritualness of it; that took of Paul from his own Righteousness, 7 Rom. several Verses in the Chapter.

Here I must take notice of your Sermon you Preached in your Visitation, in Brantree in Essex. The Notes thereof, came to my Hand: Your Text being 1 Kings 19. 12. *After the Fire, a still small Voice:* having first cryed down the Law; The Doctrine you raised, as the Notes tell me, was, *Nothing will make a poor Soul come out of it self, till it doth hear the small still Voice of the Son of God, by his Spirit.*

How was this Doctrine grounded? Was the Voice Articulate, or not, if it were Articulate, which were the words? then we may judge, whether your Doctrine were rightly grounded. If it were not Articulate, how could you raise such a Doctrine, you had many words in your Doctrine? Had you chosen such a Text as 3 John 8. And spoken of the Variety of the Spirit in his working, and so alluded to this Text to illustrate, that had been well. But there the Text tells you what he is Treating upon, *viz.* Regeneration, but that was not the thing here, I hope Elijah was Regenerated before now: But here seems to be some effect upon Elijah, which was not before, but what it was, we cannot tell. How then could you raise such a Doctrine from it.

What do you mean by the poor Soul coming out of it self? This self, must be opposite to Christ, that must be either Mans badness, or Mans goodness; but commonly when we speak of unbottoming a Man from himself, we mean his own goodness, according to the Head I am upon.

But it was not the Prophet Elijah come out of himself, till he heard this small still Voice? Was not that work done in that Holy old Prophet, before now? It was to him the Voice came, if your Doctrine was rightly raised, he was not.

2. I say, 'tis not the *small still Voice* of the Gospel, but the *loud Voice* of the Law from Mount Sinai, thundering out Curse and Terror, to every one that continue not in every thing in the Law to do it; give me perfect Righteousness, or I Condemn you. If you can find this Righteousness in your self, and stand at the Bar of Gods Justice, do, venture that, if not, seek for Righteousness in another.

I observed nothing in the Sermon which was truth, but was very common: But the People were much taken with it, I heard, and what was the accent of the Sermon, a *small still Voice*, and with this the People were taken; their Ears did itch after new things, from a Famous Preacher, a word or two about the great Commendation you give of the Law: David commend it thus: *The Commandments of the Lord are pure, Enlightning the Eyes*, 19 Psal. 8. it was reported, you should say, *the Law giveth an impious sight of Sin*. But you say, there was a little mistake, it's an *impious* sight, you mend the matter much, an *impious* person, and an *impure* person, differ very little. According as you would make your *impure* assertion True, the *Lights of the Glorious Gospel* is impure, yea, will it not reach to Christ himself, as well as his Gospel; but the Text saith, the Commandment is *pure*, we have a saying, *ex veris, nil nisi purum*, so *ex puro, nil nisi purum* is the light of the Sun impure, because it shines upon an impure Dunghil: it *enlightens the Eyes*, he saith, but if the Light be *impure*, it is not fit to enlighten the Eyes.

A Sense of Sin enrageth the Soul against Christ, saith Mr. Davis, p. 10.

A. Without a sense of Sin, no Soul will come to Christ, why should it? His Business is to *save Souls from Sin*; Thence his Name *Jesus*: Now where Christ is Preached, where Sin is discovered, it doth as much enrage the person against Christ, as a person that is made sensible of his Disease, that he is certainly a dead Man, doth enrage the sick person against a Physician, who can infallibly Cure him: O that we had a more Sense of the Evil of Sin. Who is it that Preach the Law, but as Paul saith, thereby to lead him to Christ. Your Answer is but *flustering*, and meer deceit.

As to these Preparatory Works of *Illumination, Conviction, Compassion, Humiliation*, or self-abottoming. I have spoken to them at large, in my *Last Christen*, and endeavour to give Relief to Christians, who were troubled about them; so that I speak no more unto them here.

This only let me say, Christians are of two sorts: 1. Some are bred up under darkness, both of Ministers, and Parents. 2. Their Life and Conversation is wicked. 3. Some have a Civil Conversation, not Debauched, as others are, and keep an outward form of Religion, in external Worship, and bottomed upon themselves.

Others are bred up under clear Light, both of Ministry and Godly Parents. 4. Not Scandalous in their Lives; 5. Have understanding of the Gospel, and know the difference between it and *Civility, Common-Honesty, Formality*, &c.

For the first. God working upon them, when they are Adult, having their use of Reason, these Preparatory Works are more clear, and noted in them. But in the other, not so, the first may know the *time* when God began to work; the other not, which I note against a jolly Independent professor, but a few weeks since, speaking with a very good Christian of our Church, well Educated, and who from the seventh year of her Age, observed some Inclinations towards God, told her; *they are truly Regenerated, know the Time when it was wrought*. I know this hath been a great Trouble to many Christians, because they could not tell the *Time*, when God began the work: And some have thought, the work being so great, every one should know it, but to speak thus Peremptorily, that all truly Regenerate, do know it, I have not met with one before.

1. Do the Spirit of God, who is the efficient cause of Regeneration, speak any such thing in the Holy Scriptures? I am sure not one word, *why then does this Professor speak thus?*

2. Do we think that *Nathan, Samuel, David, Asah, Hephzibah, Josiah, Obadiah*, with others

others mentioned in the Bible, knew the time of their new Birth? Unless it were *Messiah*, we read of none Converted in the Old Testament, when they were Adult.

3. Do we think when God Instituted Circumcision so strictly to be observed, having its spiritual signification, that the Spirit of God never Circumcised the Hearts of any, while Man did the Flesh? And the same for Baptism, do the Holy one InSTITUTE Ordinances in vain?

4. To know the time of our Regeneration, is required. 1. That the Person know what Regeneration is. 2. Able to reflect upon it self, and examine whither this which I know, to be Regeneration, is wrought in me; but persons must be of some Age, before they can do this: Then either persons may be Regenerated, and not know the time, or if not Regenerated, till they can know the time: Then all the young Generation, till such time come, must be under the Devils Power, and Christ have no such young ones in his Flock. Cursed be the Doctrine.

5. The knowledge of the Time, Contributes nothing to the Essence or true work of Regeneration. If the work be *found* that is wrought, no matter for the *time* when it was wrought. Divers Professors could tell the Time to others, when they were Converted, but have proved rotten Hypocrites.

6. Experience hath proved, that there have been, and are, as Precious, Humble, Holy, Heavenly, and full Reverent Christians, who could not tell the Time when they were Regenerated, as those that have known the Time, for the greater part of them. Some particular Men whom God is pleased to single out, and make them Eminent Instruments in his Church, as Mr. Perkins, Rogers, Bolton, &c. whom he called out of their Profane, Wicked, Conversations, they knew their Time, and were excellent in their Lives; but for the generality, I dare affirm it.

Their bold Assertions of Professors, that may trouble Christians as good, if not better than themselves, I Detest.

I thought I had done with Mr. Davis, as to this Head, but casting my eye upon him again, p. 13. I read this: *This Doctrine of previous Qualifications, contradicts not only the Doctrine of the Bible, and of the first Reformers; but also the Twelfth and Thirteenth Articles of the Church of England.*

I wondered when I read it; this Man dare say any thing.

1. As for the *first Reformers*, I gave an account of them before; and shewed, they were for the Preparatory Works, in that sense I have written,

2. For the *Articles of the Church of England*, which he mentions, I am, and so are all these who are for Preparatory Works in my Sense, of the same Judgment with the Church, as much as himself; but they concern not our question, so that he is guilty of *Ignoratio Elenchi*: I said before, Bradwardin had done this work against the Papists, the Tenth Article inclines to us, though we cannot prepare our selves.

It is one thing for good works to be done by a Man [which the 12th. and 13th. Articles aim at] another thing for a good work to be *Doing in* a Man by the Spirit, towards the making of him a good Tree, to bring forth good fruit, which is all we aim at. The cutting of Stones, and hewing of Timber, was necessary to make them fit for the Temple, though they were not the Temple, till they were Cemented, and joined together.

3. Are there no Qualifications in Scripture? Your self mention, the *Laden*, the *Sick*, therefore others, they that *labour* *loft* [sensible they are so] the *Thirsty*, the *Poor*, and the lowest that will go, or *can go* [according to his Gospel Ordination] the *willing*, 22. *Rev.* 17. which is a Mercy; for how many Souls have been troubled, about the other qualifications, they are not *so Laden*, *so Thirsty*, &c. but are *Willing*? Ay, there they can go with you. Tell a Man of Phylick, that is well, he will but laugh at you, tell him of a Cooks Shop: who cared for the Brazen Serpent, but they that were strong?

I wonder that Serious Christians, should be taken with this Man: But if it be true
than,

that Dr. Crisp saith, then all this Discourse about Preparatory Works is but vain, and all our Old Divines have been deceived, viz. *Our first receiving of Christ, is when Christ comes by the gift of the Father, so a Person while he is in the Stableness of his own Heart, and the Father doth force open the Spirit of that Person, and pours in his Son, in Spight of the Receiver. It is as a Physician poureth Physick down [Parriers do so indeed with their Horn] the Patients Throat, and so it works against his Will.*

Ans. 1. How cross is this to Scripture, Rev. 3. 10. *I stand at the Door and knock, if any Man Open, &c.* Christ doth not as an under-Sheriff, when he comes to take Possession, rend open the Door with a Crow of Iron, and so come in by Violence, as Dr. Crisp would have him, but the Soul shall Open to him, as willingly, as ever it did open to a Friend. *Psal. 110. 3. Thy People shall be willing in the day of thy power.*

2. Our coming to Christ, and union with him, is compared to Marriage, several times in Scripture: But Dr. Crisp makes it a Ravishment, not a Marriage, a Dishonour to Christ.

3. Can the Elicite Act of the Will be forced, and yet the Essence of the Will be preserved? I thought Liberty, as it is opposed to natural Necessity, and Coaction, had been Essential to the Will; but by Dr. Crisp, *totum nihil* it is destroyed.

quàm inclinatio, procedens, ab interiori principio cognoscitur.

4. Hath the Doctor forgot his Grammar Rule—*Passum, Volo, Mala*, have no Imperative Mood.

5. The Word *Coming*, implies, there is no force put upon the Will, come to me, ye that Labour. *If any one Thirst, let him Come, &c.*

6. Then may the Devil Triumph over God indeed, you cannot have a Servant, but you must force his Will: But all mine are *Willing-Servants*.

7. I deny, that there is any force put upon any faculties of the Soul in Religion, but they do all move according to their Nature, in coming home to Christ, and in all Religion, as they do in any other things whatever. It is *Reasonable Service*, Rom. 12. 1. what use soever the Socinian Smalcus make of the words, yet 'tis a Truth, the Spirit convinceth, *John 16. 8, 11.* all things are carried on with Judgment, *Math. 12. 20.* He is called a Spirit of Judgment, *Isa. 4. 4.* we thus Judge, *2 Cor. 5. 14.*

Let then, Mr. Crisp and Mr. Davis speak and write what they please, against these Preparatory Legal Works, as I have opened, yet Dr. Owen hath written the Truth, that *Converting work* hath not gone on, nor is it found to be so sound, as it was in those Days, when that kind of Preaching was in use: Thus he.

I shall but repeat, the close of Mr. Shepards [who was a Master-workman] Letter to me out of New-England, which I have mentioned in my *Real-Christian*, and end this Head.

Dear Brother, Let my love and in Breathing out this desire, Preach Humiliation; labour to possess Men with Sense of Misery, and wrath to come. The Gospel Consolations and Grace, which some would have only distill out as the Dainties of the times, and set upon the Ministry's Table, may possibly sickle and ravish some, and do some good to them, who are Humbled and Converted already: But if Axes and Wedges withal, be not used, to hew and break this rough, unbewn, bold, yet professing Age, I am Confident, the Work and Fruits of all these Mens Ministry, will be as best, but meer Hypocrisie, and they shall find it, and see it if they live to see a few years more.

I thought I had done with this Head: But one thing I observe, that I would not let pass; for Mr. Davis answering to one Charge, p. 50. *The Spirit convinceth of no Sin, but Unbelief.* He saith, a great Mistake it was, the first Sin the Spirit savingly convinceth a Man of, is Unbelief, and trusting to his own Righteousness.

This Inferred from *John 16. 7, 8, 9.* saith he,

Ans. If you Inferred so from that Text, your Logick was naught. The first Conviction we read of *Acts 2. 36.* Peter did not charge them

with that *Unbelief*, though his true, they did not believe him; but *Peter* faith, whom *he* *had* *known*. *Mat. 26. 30.* Is another, if not the next Conviction we read of, the *aylor*, felt himself in a *Perishing* condition, crying out, *what shall I do to be saved?* But *Unbelief* was not that which caused this, for he never heard of *Christ*. So all the *Gentile Churches* after, how could *unbelief* in *Christ* be the *Sin*, that the *Spirit* convinced them of, when they never heard of *Christ*? Yet the *Romans* felt a *Spirit* of *Bondage*, *Chs. 8. 15.*

Begin at *Rom. 1. 18.* and read to *Rom. 8. 21.* & *Ephes. 2. 2, 3.* Here are abundance of *Sins* enumerated, and it is most probable, by these *Sins* the *Gentiles* were first convinced, but it could not be by *Unbelief* in *Christ*.

1. I have known, where the first *Sin* the *Spirit* convinced the *Soul* of, was, *Original Sin*: And it was that whereby the *Spirit* convinced *Paul*, in *Rom. 7.* that made him see, what his own *Righteousness* was, and then he threw it away: Why should a Man look after *another's* *Righteousness*, till he see the nothingness of his own? but the *Law* doth that.

3. It is reported, that when you read that *Gal. 3. 24.* *The Law was our Schoolmaster*, &c. that you should say it was a *Lye*. But one of your own *Followers* said, you did not say it was a *Lye*, but that you did not believe it; that do not much mend it: But it implies, you did not think it to be a *Truth*. Our *Interpreters* have given the true Sense of that *Verse*, so that neither you, nor all the *Antinomians* in *England* can overthrow it, the *Ceremonial Law*, was but the *Evangelium Velatum*, as *B. Austin* calls it in the *Old Testament*. As for the *Moral Law*, God having promised *Abraham*, that he should Seed [*Christ*] all the *Families* of the *Earth* should be *Blessed*; God knew very well, how Man was apt to set up himself, and his own *Righteousness*, he makes a new Edition of the *Law*, that discovered *Sin* more than before [the *Law* of *not Lusting*, was even extinct out of *Mens* minds] Pronouncing a *Curse* upon all those who continue not in all things &c. this being cleared, and set home by the *Spirit*, takes a Man of from himself, and makes him seek out for his *Blessedness* in the promised seed. So both *Moral* and *Ceremonial Law* taught Men, they must to *Christ*, if ever they would be saved, and this the *19th* confirms.

How many hundreds of sincere *Converts* are there, that can tell God convinced them first by *Actual Sins* against that *Law*, and then of *Original Sin*, not first of *Unbelief* in *Christ*, and followed the *Work* so close, that they had no time to settle upon their own *Righteousness*, but glad to fly to their *City of Refuge*, *Blessed Jesus*.

Mr. *Jeremy Burroughs*, a *Congregational Man*, and a *True Gospel Minister*, thus writes, 'A company of wanton *Spirits* we have, that consider not what they say, on what they do; running away with the Word of the *Law*, they vilifie it, what have we to do with the *Law*? And that word (not understanding what they mean) cast a vile aspersion upon the *Law*, ——— as the *Law* is great in the thoughts of God, so it is, and shall be for ever, in the thoughts of *Saints*.

Many Men will estrange themselves from the *Law* of God by too much Familiarity with the *World*: But for People to have this way, by their Familiarity with *Jesus Christ*, because they come now to know *Christ* more, therefore they should be greater Strangers from the *Law*, than they were before: This is a strange way of estranging *Mens* Hearts from Gods *Law*.

CHAP. II

Concerning Faith in Christ.

Three things I observe in Mr. Davis, p. 19. concerning this, [and this was the cause of my engaging in this Controversy.]

1. He blameth our latter Divines [tho' very unworthy I am of that Title, yet I must be one of them in special manner, because my Name only is mentioned by my Brethren] for departing from that Definition of Faith, given always by our first Reformers, who as they led the Van, so had most of the Spirit of Christ.

2. He thinks it is a safe way to form a Definition of Faith, from the Holy Scriptures of Truth, rather than the dark Low experiences of weak Believers.

3. He gives us Texts, out of which he would have us form a Definition of Faith. For the first. He should have told his Reader, what was the Definition of the first Reformers; but not a word of that.

In the Second, he tells us, some have taken their Definition from the dark and low experiences of weak Believers.

It seems then by their Definition, they were Believers, though weak.

1. Then I pray Mr. Davis, tell us, what was that Definition by which they are Believers. 2. Tell us who was the Man that formed a Definition of Faith, from the dark and low experiences of these weak Believers; that your followers may admire your Wisdom, while you shew other Mens folly; I say, name the Man.

As for your first, Calvin doth worthily bear the Name, as being one of the most Eminent amongst the first Reformers.

He defining Faith, tells us, this is *justa Fidelis Definitio*, to wit: It is a sure and certain knowledge of Gods good Will [or Love] towards us; which being founded in the truth of the free promise in Christ, by the Holy Spirit, is *inve-*
*veal*ed to our minds, and sealed to our Hearts.

Afterwards he tells us, He is no true Believer, unless being persuaded with a firm persuasion, that God is to him a Propitious and kind Father, doth promise or assure himself of all things from his bounty: Unless trusting to the promises of his Divine Love, or good will towards himself, he presumes of an undoubted expectation of Salvation: Calvins words are, *indubitaram Salutis expectationem presumis*, as we use the word presume in English, it doth not suit with *indubitaram*: If this be truth, which Calvin writes, how many Hundreds, yea, Thousands of true Believers are cut off from Christ, as I shall prove after.

Our Ancient Divines follow him, Mr. Perkins, to the question, *what is Faith*, He Answers. It is a wonderful Grace of God, by which a Man doth apprehend and apply Christ, and all his benefits to himself. This applying, is done by Assurance: When a Man is verily persuaded, by the Holy Spirit, of Gods Favour towards himself particularly, and of the forgiveness of his own Sin. Thus also Mr. John Rogers of Dedham, Defines it, Faith is a particular persuasion of my Heart, that Christ Jesus is mine, and that I shall have Life and Salvation by his Means: That what our Christ did for the Redemption of Mankind, he did it for me, &c. I name no more: Now that which made our first Reformers, to define Faith, by particular persuasion and Assurance, that Christ is mine, that my Sins are pardoned, that God loves me, was the Definition which the Papists gave of Faith, to wit, Faith is only a firm and certain Assent, which we give to all those things God hath propounded to us, to be believed: Thus Beza, Larmain, Soto, and others. Now this is common to Devils, and Carnal Men, who have no saving Faith: Therefore they put in that particular persuasion as we

may see in the *Leyden Professors*: *Gerhard* the learned *Lutheran*, *De iustis*: p. 303. and many others.

Synopf. pu.
Theol. Disp.
 31. Thef. 6. *Ravensl.*

Now according to Mr. *Davis*, I should have kept to this Definition. They had more of the Spirit of God. I acknowledge it, they were many Degrees, both in *Gifts* and *Grace* above me: Yet I will deny this Definition to be the true Definition of Saving Faith in Christ.

Definitio est, cum explicatur quid res sit: We say, it tells us where the *Essence* of every thing lyes; where that *Essence* is, there is the thing; where it is not, the thing is not: the Ancient Divines placed the *Essence* of saving Faith, in the particular persuasion my Sins are pardoned: *Christ is mine*, and by this opposed the Papists, where then there is not this Assurance, there is not the *Essence* of Faith, so no Faith.

That it is the Duty of all Men, where the Gospel is Preached, to believe in Christ, is certain, 1 *John* 3. 23. *John* 3. 16. *John* 6. 29. You tell us, *Sinners as Sinners*, must come to Christ.

Then by way of *Enthymem*, to spare writing.

This Definition of Faith, Ministers cannot preach to all Men, but they must preach a *lye*. Therefore it is not a true Definition.

The *Antecedent*, we must preach to All Men, they are bound to believe in Christ; but to preach to All Men, they are bound to believe, that their Sins are pardoned, that Christ is theirs, is to preach a *Lye*. Therefore, the Definition is not true; Though a Man have Sinned against the Holy Ghost, yet, while he is *in via*, I will preach to him, he is bound to believe in Christ.

1. *Argument*. A Man may be saved, without this particular persuasion or assurance, *Christ is mine, my Sins are pardoned*. Therefore it is not true.

The *Antecedent*. I shall prove afterwards, when I give another Definition of Faith. But without true Faith, none are saved, that come under the Gospel. *Mar.* 16. 16.

This kind of Assurance, is not properly *Grace*, but a *Gift*, which the Spirit giveth, where he please, and in what degree he please.

3. It puts many true Believers, into a Damned State. Therefore, the Definition is not true.

The *Antecedent*, every unbeliever, is in a Damned State, *John* 3. 18. 36. and *Mar.* 16. 16. They that have not the particular persuasion, *Christ is mine, my sins are pardoned*, they are *unbelievers*, they have not this Definition of Faith, then not the *Definitum*, Faith itself.

Hence most Christians, that cry out of their unbelief, they know no other Unbelief but this, they cannot believe Christ is theirs, that their Sins are pardoned; they are full of Fears and Doubts, therefore no Faith.

A near friend of mine told me, when he read *Revel.* 21. 8. *But the Fearful and unbelieving—shall have their part in the Lake, &c.* it struck him quite down, for he was a Man [though a Minister and a close Preacher] that had many fears, doubts of his pardon, and this was unbelief, according to this Definition, and *Calvin* tells us expressly, *vere fidelis non est*, and he is not a true Believer, that hath not this particular persuasion, &c.

Hence, when these worthy Men saw what work this Doctrine made amongst their people, when they saw evident signs of Grace, and breathings out of dear love to Christ; but far from this Assurance; they studied which way to ease their People. Hence Mr. *Richard Rogers*, that Eminent Man for Holiness, whom God Honoured, with bringing home many Souls to Christ: Writes, there are several Degrees of Faith. 1. The weakest and least measure, when there is no Assurance in the Believer, yet inseparable fruits and tokens of Faith. 2. When there is assurance wrought in a Believer as

some

some times; but in a weak Degree. 3. When there is assurance for most part accompanying it, though not alike.

Yet this worthy Man had defined Faith by Assurance, now if the Essence of Faith lie in Assurance, as the Definition told us, how can there be Faith, when there is not the Essence of it. any Logician knows this cannot be. Now Mr. Davis, who Forms Definitions, from the dark and low experience of weak Believers, which you blame some for, but you cannot tell who?

4. Faith upon this Definition, is not constant and abiding in the Believer. Therefore, it is not true.

Essences of things explained in the Definition, are constant, *Essentia manum in omnibus rebus est stabile*. As Adam gave Names to all the Creatures, when God brought them to him, had he given the true Definition of them, they had been the same to this day; if Adam had defined, I doubt not the Definition had been true, though the Socinians, as Smalcus, say, Adam before his fall, was but *infans infans, vel puer*; he did not know what it was to be asked,

Now Calvin's Definition, is *totally* lost for some time at least, in many Believers; but the true Definition of Faith, abideth always, and all times, the Essence of it, what ever the Soul thinks under its dark Temptations: examine the Believers you shall find it.

5. That Definition, is but the *assent* of the understanding. Therefore it is not true.

True Faith hath its place in the *Will*, as hereafter: but this hath its Residence only in the *Understanding*, and differs not as to its act and faculty from the Assent of the Papists, only in the object: That Assents to all the promises of God, as true; this Assents to this proposition, those promises are mine, yet it is but *Assent*.

6. It is not the Definition of pure Faith. Therefore it is not true.

That Assurance in that Definition, doth not rise purely from Faith: But partly from Faith in the *Major* proposition, and partly from *Experience, Sense*, in the *Minor*; but these differ very much; the object of my Faith is without me; but the object of my experience and sense, is *within* me.

He that truly believeth in Christ: shall be saved: Faith Assents to this, 'tis the Testimony of God.

But I truly believe in Christ, how know you that? not by Faith, but by examining, trying, *Cor. 2. 13. 5.* I feel. I experience what God hath wrought in me, thence I conclude, I shall be saved; but the conclusion follows the weaker part, and the *Minor* is the weaker part. I am not so sure, that I do truly believe, as I am sure, he that truly believes, shall be saved. So that the conclusion, is properly drawn from Sense and Experience.

7. That Definition is not cross to Mans corrupt Nature, Therefore it is not true.

That True Faith, is cross to our Corrupt, Proud Nature, no Man who understand it, but will yield it, else it need not be the gift of God to bestow it, *Phil. 1. 29.* nor would it need the power of God to work it, *Ephes. 1. 19. Cor. 2. 12.*

But what Man would not be assured, that his Sins are pardoned, that Christ is his, that God loves him? Who is cross to this?

8. Men are beforehand with you for this, the Civil, Morally Honest, Formal Christian, is sure, he hath no doubts nor fears of Pardon, and Gods love to him; while others sincere, are full of fears.

9. Yea, so sure, that all your Preaching, shall not convince him of the contrary; he will be angry with you, if you question him.

10. There must be another Faith, before Men can come to this Faith. Therefore it is not true.

Hence came the Distinction of the *Divine*, and the *Respect* Act of Faith. The Faith of Adherence, and of Assurance; Divines are forced to this.

11. That Definition leaves a gracious Soul, under the fears of Gods Wrath, and

and his own State, because of unbelief, without support, *Therefore* it is not true.

The Temptation is, thou art an *Unbeliever*, and thy State is Damnation, God saith it, *John 3. 18.* Help the Man out: You an Unbeliever? Surely no. Why, art not thou persuaded Christ is thine? That thy Sins are pardoned? That God loves thee? This is Faith, by our first Reformers; you have helped him out I hope. O! Saith the person, this is that which Sinks me, I have it not.

Last of all, there may be great danger here. *Therefore* care had need be here. A Professor, a Believer falls very Scandalously: What if he do, yet he believes his *Sins are pardoned, Christ is his*; for though he hath fallen never so Scandalously, he must not be an *Unbeliever*; which he must be according to this Definition. So Men may go on boldly in Sin, without found Humiliation, and Repentance, and renewed Acts of Faith: They may comfort themselves, that this is one of the five times that *Christ is making special Intercession for them*, as Mr. Davis tells us, p. 12. Let Men take comfort from Christs Intercession for them, under such scandalous falls, before they have been deeply troubled, and repented, we know who is their Comforter.

When the *Antinomians* were so high in New England, nothing but *Justification*, and *Free Grace*, were cryed up; one of them that I knew very well, because he would exalt Free Grace, committed Adultery with his Neighbours Wife; he did confess it.

Upon these Grounds, Mr. Davis, I have departed from the Definition of the Ancient Divines: If I have not done well, as you say I have not, then convince me of my Error.

For your Second, you would derive as forms a Definition of Faith, out of the Holy Scriptures.

I will do it, premising this, *Knowledge of Christ, must precede Faith in Christ*. I know whom I have believed, said Paul, none will believe in him, whom they do not know; the *Catholics* Faith, we leave to the Papists. *Isa. 53. 11.* by the knowledge of him, *Sec. Job. 17. 3.* Faith comes by hearing, *Rom. 10. 17.* in persons Adult.

To have the Object of our Faith clear, there must be the knowledge of the Person of Christ, of the Offices of Christ, of the effects of those Offices in their Execution. I do but name these.

This premised, I define Faith thus. It is, *the receiving of Jesus Christ; the Lord, and so trusting in him, for all things necessary for our Salvation*, proved by *Coloss. 2. 6. John 1. 12. Math. 12. 21.*

I put a difference between *receiving*, and *trusting*. And the soundness of the work must be fetched from the receiving of Christ, if that be not right, the *Trusting* cannot be right. I doubt not, thousands of Christians *Trust* to Christ, and that really, for Salvation, who never *received* Christ. An old Usher lying on his Death-Bed, asked those who stood by him, what it is to believe in Christ? The Gentleman that gave him the Answer, told me, what answer he gave him, viz. *it is to Trust in Christ for Salvation*; and so doth he, I believe; his common word is, *as I hope to be Saved*; but any Man that fetch his Life, may easily judge, what grounds he hath for his Hope.

Receiving, hath the Person of Christ clothed with his Offices for its Object, and hath respect to our Union with the Person of Christ so clothed. *Trusting* hath respect to our Communion with Christ and hath the benefits of Christ, the Fruits or Effects of his Offices for its Object. *Receiving* doth as the Woman in Marriage, she receives or takes this Man for her Husband, and thereby there is a Union made of the Persons, they two are made one Flesh: Having thus received him, and thereby being united to him, now she trusts to him for his goods, to supply her wants.

1. This *Reception* of Christ, is first into the Understanding. By the firm Assent, which the

the understanding giveth to the Testimony of God, or to all those Propositions, concerning Christ his Person, his Offices, and the effects of his Offices, revealed in the Gospel, as being infallibly true, for the Authority of God speaking or revealing.

This by our Divines, is called Dogmatical, or Historical Faith, and is made light of by most, and having but little in it: But it is by them who were never loaded, burdened with Temptations. Human Faith is very common, but not Divine Faith.

I find in the Old Testament. When God spake either immediately to Man, as to Abraham, Gen. 15. 6. or sent Moses to Israel, with Messages: וְיֹאמֶר

and afterwards some of the Prophets, the word *Believing* is used, about fourteen times: But the word most frequently used, is *Trusting*, בְּטַח

time, *Relying*, *Resting*. Which Acts, properly belong to the *Will*: But וְנֶאֱמָר in the *N. T.* the great word is, *πιστις, πίστεως* Believing, about an hundred times used; the word *Believing*, properly belongs to the *understanding*. I was thinking, why the word should be so much used in the *N. T.* over it was in the Old: Tho' Christ was promised in the *O. T.* yet not known, but for God, in the *O. T.* Nature's light, help'd to discover a God, *Optimus, Maximus*. If a God, then what ever he speaks, is Truth; and therefore to be believed: a God that can Lye, is no God. If a God, he must be *All-sufficient*, therefore to be Trusted: an Impotent God, is no God.

But when we come to Christ, and hear his Person to be God, manifest in our Flesh. Two Natures, Divine and Human, united in one Person; His Offices, and the effects of these, to be such as our Justification, Reconciliation, &c. These things are so above our Reason, that to believe these Propositions to be infallibly true, is a very hard matter: And I doubt not, when the Text tells us, Phil. 1. 29. that Faith is the Gift of God, and that Faith is wrought by the power of God, Ephes. 1. 19. Col. 2. 12. the Text doth aim at this Act of Faith, as well as any other; and I doubt not, but the Faith of most in this particular, is but the *Colliders* Faith, to believe, as the Church, and others believe, but not by the Teaching of God.

1. Christ is received into the *Judgment*, by *Approbation*, the understanding being illuminated to see this Christ, as I said before in his Person, Offices, &c. being before sufficiently convinced by the Law, what a miserable Creature he is in himself, there appears to this Soul, an absolute necessity of, and glorious excellency in, this Christ to suke to its condition, that the *Judgment* highly approves of this Christ, as the *admirable* good for its self, answering all the wants of the Soul: And thus highly approving of Christ, it dictates to the *Will*, to receive, to embrace him, for here alone is *Salvation* to be found.

3. Christ is received into the *Will*; the same good Spirit, who is at work in the understanding and *Judgment*, renewing the *Will*, doth incline the *Will*, and that rationally to follow the understanding, and the *Judgment*, so that it Consents, Embraces this Christ, thus presented to it, by the understanding and the judgment, freely and gladly.

Thus is Christ received into the *Understanding*, *Judgment*, and *Will*, else the Reception is false, and the Faith ungrounded: If the *Will* be not * Ephes. 3. 17. Ames Medul. Th. cap. 3. Th. 19. and c. 16. Th. gained, there is no saving work done: To Will not come to me, that you may have Life, John 5. 40. He that Will, let him take the water of Life freely, Revel. 22. 17. While this work is Doing, the Soul takes no notice of these distinct Acts; but when the work is Done, the Soul can reflect, and see these clearly: But to say, this Christ is mine, that is another thing.

The Soundness of this Work, lying in the Object, we receive, and in the Act of our receiving, the manner of it, I have opened in the *Real Christian*, and therefore say no more here.

This Definition of Faith in Christ is.

1. Grounded clearly upon Scripture, *so not that.*
2. I can Preach this to all Men, *so not that.*
3. It takes in all Sound Believers, *so not that.*
4. It is found in sound Christians at all times, *so not that.*
5. It gives up all the Faculties to Christ, he possesseth them, *so not that.*
6. It gives all the Honour to Christ, *so not that.*
7. It is cross to Flesh and Blood, and carnal Reason, *so not that.*

The other Definition of Faith, viz. By assurance, *that Christ is mine, that my Sins are pardoned, &c.* brings in comfort to me; but this Definition, gives glory to Christ, and let this go first, else the other is but a Lye, let Mens comfort be never so great.

I will return to this again, and move two Questions, when I have Answered Mr. Davis's third Head.

3. *You would have us Form a Definition of Faith out of the Text you give, viz. Heb. 3. 6. to which you add, Heb. 10. 35. so I will joyn them; for they both aim at the same thing, Heb. 3. 6. If we hold fast the Confidence, &c.*

What you understand by Confidence, I cannot tell; but both these Texts speak to them who were Believers before, and he exhorts these Believers to put forth an Act, for the Honour of that Christ, in whom they had believed. The fear of the Apostle was, lest these Hebrews, partly from Persecutions, and partly from Temptations, from the Jews their Nation, should fall from the profession of the Gospel, to Judaism: Therefore he exhorts them to a free, open, and bold Profession of the Gospel, that Trust upon which their Hope was built, against all Dangers and Oppositions, and an open opposing of our Hope, or that which is Hoped for, against all Persecutions and Dangers, and that with a Holy boasting, &c. The word *ὑψηλῶς* denoting; a Freedom, Liberty, in speaking or doing any thing towards God or Man: Dr. Owen denies, that it signifies that Fiduciary Trust in God, which is an effect of Faith, and where in some have thought the Nature of it to consist; and this I believe, was your Sense Mr. Davis.

Thus the Dutch Translate the Word, *Courage*. So Mr. Leigh, it signifies Boldness of Face, Freedom of Speech, and so other Authors whom he quotes.

As to the Heb. 10. 12. which you quote, see Doctor Owen on the Text. *The full assurance of Faith here, faith he, respects not the Assurance, that any have of their own Salvation, nor any degree of such Assurance: It is only the full Satisfaction of our Souls and Consciences, in the Reality and Efficacy of the Priesthood of Christ, to give us Acceptance with God, in opposition, unto all other ways and means thereof: [these Hebrews shall not need return to Judaism, to their Priests, or High-Priest, of which before he had been speaking, here we have a High-Priest, infinitely beyond them, to Act between us and God for us, Heb. 4. 1. 2.]*

For what the Doctor Adds, this persuasion is accompanied with an Assured Trust of our own Acceptance with God, in and by him, with the Acquiescence of our Souls therein. That the True Believer in Christ, doth trust to him strongly, and only for his Acceptance with God through him, and doth Acquiesce in him for Acceptance, is very true: But that every Believer is assured, that he is accepted, that I know was not his meaning, nor is true; that the True Believer is labouring for it, is true.

For your next, Gal. 2. 20. *I live by the Faith of the Son of God. Paul was a Believer before, and this shows what Believers should do, and do.* But there is a great difference between Texts, which gives a Definition of Faith in Christ, that we may know what makes a Believer when he hath the true Essence of Faith; and such Texts as tell us, what *As* these Believers should put forth; as much as between the Root, or Tree, and the Fruit: such are the Texts you mention.

As for the Heb. 11. 1. Faith in that Text, extends further than to Faith in Christ, or Justifying Faith, witness the examples given in that Chapter of Believers. That Faith

Faith respects every Testimony of God purely, that whatsoever he speaks or promises, shall be as certainly performed, as if it were now at this present done: Faith in the Object: this Faith hath every true Believer in Christ.

Definitions I said, give the Essence of things. *Essentia est id per quod res constituitur in certo genere Essent.* Or *ab omnibus aliis distinguatur.* There are Degrees indeed of Faith, which appears in the *Acts*: But *gradus non variat speciem*, a Child of a week Old, is *Homō*, though not *Vir*. 1. Pet. 1. 1. they had obtained like precious Faith: though Believers are not all *like*, yet if it be True Faith, this Faith is *like precious*. It gives a Title to *Justification*, *Adoption*, and all the Blessings of the Covenant of Grace, as well as the strongest Faith. So that all the Texts you have quoted, are nothing to the purpose.

Having answered your three Heads, now I return to my question.

Quest. How doth, or how should Faith consider Christ, in receiving him as King?

Ans. I presume, must look on him as a King that gives out his Laws, and requires Obedience of his Subjects, and so indeed, must they give Obedience to the Laws of Christ. The *Socinians*, tell us of many new Laws Christ hath added; which made *Typos* the *Jews*, tell *Justin Martyr*, it was impossible to keep them: 'Tis true, a King without Laws, is no King. But I conceive, that Faith in receiving Christ, doth not, and should not only look on Christ as a *Sovereign, making and giving Laws*; but also as one, that will help his Subjects to keep his Laws. I touched this in my *Real Christian*, but here I will follow it, being of great use to Christians, who while they think of Christ as a King only giving Laws, and Obedience they must give, but feeling within their own impotency, and what work that body of Sin makes within, sit down discouraged, they shall never be able to obey him, and so prove Hypocrites, when all is done.

First, *All the doings of Christ or his Offices, concur to work out our Redemption, and Salvation*: but only giving Laws, and requiring Obedience, do not help to our Redemption: but considering our Corrupt Nature, accidentally help on our Damnation: We have Laws enough to Condemn us.

Christ as a *Prophet*, healeth our Ignorance, Blindness; his executing that Office doth not ye barely in Revealing his *Fathers Will*, but as the Prophets taught the People also, so doth Christ reach his People *effectually*, else he could not be made *in Wisdom*, 1. Cor. 1. 30. we being Ignorant and Foolish, cannot be made *Wise*, without his Teaching.

Christ as a *Priest*, by his Sacrifice and Blood, makes up our Peace; brings in Redemption from Guilt, Law, Curse, Condemnation. These are excellent; but saith the poor Christian, what shall I do with this vile Heart of mine, the Corruptions I find moving and working there, I shall one Day, dye by the Hand of Saul, 'tis impossible to stand? How shall I do for Grace, to walk with God, my Nature being so opposite to Holiness? Christ is a King, must answer this, it belongs to this Office properly.

Christ I conceive, doth this two ways.

1. *Morally*. Christians in conflicting with their corruptions and temptations, fetch Arguments from several Topicks, [the fight being between Reasons, and Reasons, a Rational Bartel.] The Majesty and greatness of God commanding, the Love of God, Love of Christ, his Sufferings, Heaven, Hell: Christ their King by his Spirit, makes them see and feel the force of these Arguments, that they prevail, he puts forth an *Efficiency* in these Arguments: Whence Christians find a strange difference in these Arguments at one time, over they do at another: At one time the Arguments are strong, prevail, and do the work presently; another time we use the same Arguments, the Spiritual Logic or Reason is the same; but they prevail not as before; the Temptation holds Corruption Works, Heart's quite out of order, in danger to be carried away with the Temptation, the Soul cries out, I shall prove an Hypocrite: There wants the influence of this Blessed King, to make us see these Arguments in the Reality; for though we fetch our Arguments from Majesty, Greatness

of God; the Love, the Excellency of Christ, &c. yet that Majesty, Greatness, Excellency, Love, are not less, nor apprehended by us in their Glory: at one time, as they are at another: So the Arguments prevail not.

2. *Physically*, there is something of this in the former; in the *Efficiency*, which he puts forth to make those Arguments strong and prevalent: But here I mean by a *Physical Power*, he presseth, and keeps under the Body of Sin; that corruptions shall not stir and work, as they please, or *Satan* please: When the Males went up to Jerusalem, left their Wives, Children, Cattle and Goods at Home, this was a fit time for Israel's Enemies, to make inroads, and spoil the *Israelites*, but *Exod. 34. 24.* God promised Israel; *Neither shall any Man desire thy Land.* God would not let such thoughts or desires to be working, while they kept to him: This was surely by a *Physical Power*, over-ruling their Affections. Lay but a Finger upon the balance of a Clock, no wheel moves; we speak of the *Restraining Grace*; I conceive there is a difference between *Restraining Providence* common to all, and *Restraining Grace*; which Christ our King gives forth out of the *Covenant of Grace*, proper to them, who are under this *Covenant*, whereby unruly Lusts are suppressed, without which [though many Christians have very little quietness in their Lives] we should never be quiet, but our vile Hearts, and *Satan* would be continually working: This I conceive is done by *Physical Power*.

3. If Faith considers Christ only as a King, giving Laws; but we must give the Obedience from our own *Natural Power*; we are in a miserable condition, as to Obedience, under a *Covenant of Grace*, over we were in the *Covenant of Works*; then we had a power to obey perfectly: But now we should not have power to obey *Sincerely*, even Gospel Obedience, is too hard for our first Created Grace alone.

4. It is a Branch of the *Covenant of Grace*, whereof Christ is the Head of all his Members is interested and concerned, the second *Adam*, *1 Cor. 12. 27.* *I will plant my Spirit within you, and cause [O Blessed Word] you to walk in my Statutes, and ye shall keep my Judgements, and do them:* Hence *David's* Petition, *Psal. 119. 35. Make me to go, Sec. Psal. 119. 5.* the same Hebrew Word, in both places, and the same Conjugation in *Hebrew*, *Yekhi Kal adda Causam, cum iussu, Impulsi, Injussu, vel permissione sit. Adia.*

5. Christ is made to us by his Father, *1 Cor. 1. 30. Sanctification and Redemption.* He Redeems from the Wrath of God, Curse of the Law by price; From the Power of Sin, *Satan*, World, &c. he Redeems by *Power*: But this part of *Redemption*, and *Sanctification*, belongs to Christ as our King to effect; then Faith must so look unto Christ in receiving him.

6. The Work of *Faith*, is to uproot a Man, and take him quite off from himself, and carry him purely to Christ, to fetch off from him, whom God hath made all to us, that God requires of us, and is necessary for our Salvation. The Growth of Children, is when they can get out of their Nurses Hands, and run alone: But the Growth of a Christian, is not to get such strength, as to get out of Christ's Hands, and walk on the Feet of our own Grace; but so get out of our selves, and to be strong in him, quite contrary to *Natural Strength and Growth*, *1 John 1. 10. I live by the Faith of the Son of God. Gal. 2. 20.*

7. The Work of a King, is not only to make Laws for Subjects, but to look to the Peace and Welfare of his Subjects, in defending them from Enemies, Injuries, &c. whence our *Catechists* answering the question: *Whom doth Christ execute the Office of a King?* A. By Subduing us to himself, [making us Voluntary Subjects, which no King can do,] Ruling and Defending us, and in Restraining and Conquering his and our Enemies: Thus *Zacharias*, *Luke. 1. 74. 75.* This is more than to give us Laws to obey; and thus ought Faith to look upon Christ, in receiving him our King. And now, Let the Children of Zion be joyful in their King. *Psal. 149. 2.* this is a Comfortable and Encouraging Meditation, while we Meditate upon Christ, being a King, and our King, under the *Covenant of Grace*, he commands Faith by the Gospel, which is a Law, and gives power to obey that Law.

There

nothing to do, then leave them out: But for all your crying up of *Justification*, they that have not *Repentance* & *Life*, sound *Faith* in *Christ*, and *Gospel-Holiness*, shall never be saved, these are either *Seminally* in all [as in Infants saved] or *Seminally* and *Actually*, as in persons Adult. Though they have not the *Meriting Cause*, which belongs only to the *Righteousness*, *Death* and *Sacrifice* of *Christ*; yet without *Holiness*, no Man shall for God, *Heb. 12: 14.* as well without *Repentance*, and *Faith* there is no *Remission*: what ever God made or appointed *Christ* to be to those that are saved, all that must be found in those who shall be Saved: But God did not make *Christ* to be only *Righteousness* to our *Justification*, but he made him also to be our *Wisdom*, *Sanctification* and *Redemption*; [not only from the *Curse* of the *Law*, *Guilt* of *Sin*, but also, from the *Power* of *Sin*, *World*, *Self*, &c.] 1 *Cor. 1: 30.* so that to say, no more is required to our *Salvation*, than to our *Justification*, is false.

That old saying concerning good works, that they are, *via ad regnum, non causa regnandi*, is true, *Strait is the Gate, narrow is the way that leads unto Life, Math. 7: 14.* 'Tis a way of *Holiness*, *Isa. 35: 8.*

These things I take to be true.

1. Obedience is indispensably due, from the Rational Creature, to his Creator; be he under this or that Covenant; God cannot, as he will not part from his Right herein.

2. A Sanctified renewed State after the Fall of Man, whereby a Man acted by the Spirit of God, is enabled to give this Obedience to God, though it be not perfect, as the Covenant of Works requires, is yet the effect of the Free Love, and Grace of God, and the Merit of *Christ*, as well as our *Justification*.

3. The Sincere [though imperfect] Obedience of a True Believer in *Christ*, is accepted of God, and as pleasing to him, as was *Adam's* Perfect, and Personal Obedience, it serves his ends. Had *Adam* been more pleasing to God, it should have stood, *Isa. 56: 7.* and *60: 7.* Blessed be God for, *Exod. 18: 38.* though this covering is too short for our *Justification*.

4. God will graciously reward this Obedience of his People.

5. This Sanctification and Obedience, is necessary unto God's Righteous Judging of the World. How will the Holy one proceed? Will he tell Men, these I did Elect freely to Salvation, and so were actually justified from Eternity, by that Eternal and Immanent Act of mine, [as Mr. *Davis* tells us,] therefore I save them? Will he please to say, I imputed my Sons Righteousness to these, and not to others, therefore I save them?

I think according to the Law Men lived under, so will God proceed in Judgment: *Rom. 2: 12, 16.* this last verse tells us, he will Judge Men [who lived under the Gospel] according to my Gospel. [Christ the Author, Paul the Preacher of it.] If he will Judge according to the Gospel, then the Gospel is a Law: Where there is no Law, there is no Judging; for the Judge is to pass Sentence according to Law, and is to be ruled by the Law. Repentance then, and Faith, and Gospel-Holiness, will be of some use, say Mr. *Crisp* what he please. God will Judge Men, by what is wrought in Men, and what they have wrought, 2 *Cor. 5: 10.* So his Judgment will be declared to be Righteous, in Condemning some, in saving others, as he clears himself, *Math. 19: 34, 35.* &c. &c. even by the Works of Men.

Whither Mr. *Crisp*, and Mr. *Davis*, will charge me therefore to be a *Nominalian*, I cannot tell, I shall tell them how, for many years I have understood *Justification* in 3 Causes, and that is the clearest way to give ones Opinion of a thing:

1. The Efficient cause, if we respect the unity of the Essence, is God; Father, Son, and Holy Ghost: But if Order of Persons, then God the Father.

2. The Material Cause, the Active and Passive Obedience of *Christ* Only. This is the alone Merit.

3. The Formal Cause, the Fathers free Imputation, of this Active and Passive Righteousness of *Christ*, to that Soul who hath believed in, or received his Son, *Jesus* *Christ* the Lord.

4. The

4. The *Moral Instrument* or Condition, is Faith, not as it is an *Inherent Quality* not as it is a *working*, but a *receiving* hand by Gods appointment.

5. The *Final cause*, the Manifestation of the Glory of his *Mercy*, [towards the *Sinner*] mixed with *Justice* [in respect of *Christ*].

The *Effect* of this, the Acquittance of the believer from the Sentence and Condemnation of the Law, and the Believer *reputed* Righteous before God.

If this be right, then why there is such a Clamour made against Mr. *Williams*, as if he were unsound in the Doctrine of *Justification*, I cannot tell; for as I understood him, he agrees with me in every particular: If we be unsound, shew us our *Error*.

Mr. *Crisp*, I see, because Mr. *Williams* differs somewhat from other Divines in his Interpretation, of that *Phil.* 3. 9. Insults over him very much: But that doth not prove Mr. *Williams* to be unsound in the Doctrine of *Justification*: if he and I be in an *Error*, let Mr. *Crisp* or others show us it.

Yet as to these 8 and 9 v. of that *Chapter*, doth the Apostle speak of nothing but the Righteousness of *Christ* imputed for our *Justification*, in these verses? those words, in the 9 v. *The Righteousness of God which is by Faith*, being the same with *Rom.* 1. 17. and 3. c. 21, 22, 26. and 10 ch. 3. do signify the Righteousness of *Christ*, imputed to our *Justification*, I grant it; yet deny it's only that.

For 1. Did Paul desire to win *Christ*, only for his *Justification*? 8. v.

2. Where the Apostle saith, (as for *δικαιοσύνην* and *ἁγιάσμα*, I do not much regard the difference.) and do count them but *Dung*, what is the Antecedent to them? Is it not, *all things which he lost by Christ*, in the former words? But did Paul lose the *inherent Righteousness* he had from *Christ*? I suppose the Apostle throws away his *Pharisaical Righteousness*, and will own no Righteousness, but what comes from *Christ* only. Had the Apostle any Gospel *Inherent Righteousness*, before he knew *Christ*? How then could he lose that which he had not? Nor would he lose it, when he had it.

3. And is the *Inherent Righteousness* of *Christ* so Contemptible, to be counted *Dung*? The Lord give me more of that *Dung*.

4. The *Inherent Righteousness* we have from *Christ*, is it not by *Faith* in *Christ*, as well as *Imputed Righteousness* by *Faith*? Both blessings of Communion flowing from our Union with *Christ*, 1 *Cor.* 1. 30. he is made of God to us *Sanctification*, why then may not this be found in the 9th. verse, As the other is?

5. That I may be found in him. Found when, where? At the Day of Judgment, say all the Expositors, I see: Then both Righteousness imputed to answer the Breach of the first Covenant, and our Sins and Failings under the new Covenant, and *Inherent* to answer the Gospel Righteousness, as being different from that perfect and personal Righteousness, required in the first Covenant: Both these I say, as flowing from *Christ*, we must be found in, else no standing at that Bar. What will God Judge the World, only by *Imputed Righteousness*? Without Holiness, no Man shall see God: this is not meant of *Imputed Righteousness*. This Righteousness *Inherent*, is not our own, as the Righteousness of the first Covenant was, and as Paul's *Pharisaical Righteousness* was his own; for it is from *Christ*, who is our Life. *Gal.* 3. 4.

Paul saith, *Gal.* 2. 20. I live by the Faith of the Son of God. *Justification* is not a principle of Life in us, that consists only in *Reputatione Dei*. But the Righteousness, of *Inherency*, *Regeneration* is; and shall that be left out here, in the *Philippians*?

Take them both, and they agree with the Text, *Isa.* 45. 24. Surely shall one say, in the Lord have I Righteousnesses; the word is the plural number, I know in the Hebrew, *Pluralis numerus pro singulari quandoque ponitur ad denotandam magnitudinem & excellentiam*, but that is nothing here, for there are two Righteousnesses, and two only, which we have, and must have, and must have from that our Lord, and *Piscator* interprets, as I do. How Heartily, how Feelingly, doth a Sound Believer in *Christ* speak these words, and joys in them!

And to Ascribe both these Righteousnesses to *Christ*, is the plain Scope of Mr. *Williams*, his Interpretation of *Phil.* 3. 8, 9.

As

As for *Justification*, there is no Man that knows *bliss* in his own *wileneſs*, and God in his *Purity* and *Justice*; but meditating upon the *Counſel* of God in *Chriſt*; what a way he hath found out to *juſtifie* a *Sinner*, believing in his *Chriſt*; and in ſine to come to that 24 verſe of *Jude*, but he muſt needs ſtand amazed, admiring at this infinite *Wiſdom*, and love of God: But to have ſuch *Inferences* drawn from hence, that God ſeeth no *Sin* in his *People*; that God doth not correct his *People* for *Sin*: That *David* was at pleaſure to God, when he committed *Adultery* with *Bathſheba*, or when he danced before the *Ark*; &c. of which *Language*, I have heard enough, about ſixty ſix years ſince; and can now read the ſame, in our later *Antinomians*; even Mr. *Davis* and others, beſides other things inferred from the *Glorious Tranſactions*, between the *Father* and the *Son*, in the *Covenant of Redemption*, which I read from Dr. *Criſp* and Mr. *Davis*, which do not agree with the *Gospel Dialect*; but do in their *Language*, give encouragement to *Sin*, and boldneſs under *Sin*; if Men will write againſt ſuch things, can they juſtly be blamed? Herein Mr. *Criſp* hath not dealt candidly with Mr. *Williams*; for I take notice ſeveral times, he writes, I know Mr. *Williams* in words, ſeeks out *Sanctification* to be a part of our *Justification*.

Ans. If you know; he denies it; why is he charged then as unſound in that point? Surely Mr. *Criſp*, did not read over Mr. *Williams* Defence of *Gospel Truth*; if he had, he could not have written againſt him as he hath done: how a Man can write more clearly, then he hath done; I cannot tell.

Give me leave to make a ſhort Digreſſion, upon occaſion of a queſtion ſtarted by Mr. *Williams*, ſome-where I have read it in him, viz. *Whether by Iſrael, in the Jer. 31.*

31. *Natural Iſrael, or Spiritual Iſrael be meant?*

I humbly conceive, *Natural Iſrael*.

1. With what *Iſrael*, God made the *Covenant*, when he brought *Iſrael* out of *Agypt*, with the ſame *Iſrael* he makes the *New Covenant*: It ſeems by the *Text* to run ſmoothly, nothing appears to the contrary, but that was *Natural Iſrael*.

2. To make *Spiritual Iſrael*, the *Law* muſt be put into the inward parts, it muſt be written in the *Heart*: The *Lord* muſt be known; the ſtony *Heart* muſt be taken away, a *Heart of Fleſh* given, elſe there can be no *Spiritual Iſrael*. If then *Spiritual Iſrael* be meant, the *Scripture* muſt run thus: When you are *Spiritual Iſrael*, I will make you *Spiritual Iſrael*. When the *Law* is written in your *Hearts*, then I will write, when the thing is done before, I will do it. This is abſurd.

I could add more, but forbear: Only this I ſay, when God will do theſe great things for *Iſrael*, there will be a *Spirit of Repentance* poured out upon this *Iſrael*, and *Faith* in *Chriſt*. *Zachar. 12. 10. v.* that *Chapter* was never fulfilled to this Day. *Faith* and *Repentance*, ſhall never be out of *Date*: Unleſs their *Notion* be true, that the *State* of the *Thouſand years* ſhall be a *Sinleſs State*, then *Repentance* poſſibly may be needleſs: But *vix eruda*.

CHAP. III.

About Assurance.

1. Queſt. **V** Hither all Sound Believers, have ſome Assurance of their *Justification* and *Pardon of Sin*?

Ans. Mr. *Davis* p. 53. *Answers*. The leaſt Degree of *True Faith*, hath ſome Assurance in it.

Say you ſo Mr. *Davis*? That Holy Man of God Mr. *Richard Rogers*, and you are quite oppoſite; he ſaith there may be *True Faith*, and yet no assurance: How many examples

examples might I here produce, to prove the fallhood of your Assertion; but I will only name One, and that shall be in stead of the rest which I have known: The Person lived in the Town where Mr. Richard Rogers lived and Preached, by Name, Mr. Clark, one of the chief of the Town, a Man of excellent Piety, and Honour'd God in his place; but so far from Assurance, that he went drooping: His Godly Maid-Servant, was always singing at her Work; *My Wench, said he, thou canst sing; yea Master, said she, I have none to please, but God and you: He would turn away, and weep.* Thus went he forty years in the dark, as to any Assurance that I could learn: But at last, God came in with a full Assurance; then said he, *these Eyes of mine shall never close, till I get to Heaven:* There lay he, seven Days and Nights, his Eyes never closed, but was filled with Praising and Blessing of God, giving Counsel to those, who came to visit him, and so went to Heaven. I had this from his Maid-Servant, who was with him, when he lay thus, and dyed: I could give other notable Instances.

2. Can a Man have Assurance of his Pardon, before he hath Assurance that his Faith is sound? And is this so quickly known? What your Believers attains to at first, that can step out of their Sinful State, into a Gospel State, without the Triumph [as Mr. Crisp calleth it] of Legal Preparation [which you also oppose] I know not. But I have known as good Christians, as any of your Followers, that could say no such thing. I could here have enlarged, but forbear.

1. Quest. *How may we come to the Assurance of our Justification?*

Ans. Here the Antinomians in New-England made work. They must have it, by the Immediate Testimony of the Spirit, or 2. By an *Absolute promise*, given in by the Spirit: They who had it thus, were under a Covenant of Grace. But for the Third, to have it made out by *Sanctification*, in a way of Self Examination, and *soof Argumentation*, this was the mark of those, who were under a Covenant of Works.

Dr. Crisp denies all marks, and tells us of a *Revealing Evidence*, and a *Receiving Evidence*; the first is, the Voice of the Spirit of God, to a Man's own Spirit: Thy Sins are forgiven thee. The second is, the Echo of the Heart answering the foregoing Voice of the Spirit, my Sins are forgiven me, faith Faith. Thus we come to our Assurance.

As for that saying, *The whole Essence of Faith, is nothing else but the Echo of the Heart, answering the Voice of the Spirit, as before.*

What Faith doth the Dr. mean? If he mean *Saving Faith*, I will be bold to say, he that hath no other Faith but this, shall never be Saved. *Saving Faith* is another kind of thing.

But suppose it be Faith, bring this Faith to the Tryal, how shall I know whether this Faith be sound Faith? is it not by the Fruits of it, as the Tree is known by the Fruits; if it bears not Gospel Fruits, it is but a Lye: then we must come to marks at last, and to we must, when all is done.

There is a question also, how shall I know it is the Spirit of God that reveals to me, my Sins are pardoned? Satan being Transformed into an Angel of Light, cannot he play such a Revealer, and tell an unsound Heart, *thy Sins are forgiven thee* and fill him with joy? I doubt not of it. He that can press down sound Christians, applying terrible things to them, out of the Bible, and keep them in the dark, can raise up an unsound Heart, with promises out of the Bible, and give him Light.

A Labourer that belonged to a Godly Gentleman, whom I knew well, stole something from him. After some time, Conscience did awake, and charged home this Sin, which was attended with dreadful Horrors, and cryings out in a hideous manner, that he did alarm all the Christians in the Town, who came in to see a Man hanging over Hell, labouring to support him, but all in vain. At last he sends for the Gentleman, confesses his Fault, and gets his Pardon. The Sore is opened: strange were the Heavenly Joys and Raptures, this Man was filled with answerable to his Horrors: the Minister of the place, a Precious Able Divine; not being acquainted with such Dainties, having visited him under his Horrors, being Saturday when this change appeared,

ed, leaves his Text he was upon; and chose another; his Discourse tending to this Scope, to shew how the Spirit of God was able to raise a Man as low as Hell, into Heaven, in a short time. The Christians observed him, what became of this Man, and one told me, they could not observe any true Work of Grace in him.

That there are some special cases and times, in which the Spirit of God doth suggest and testify to a Sanctified Conscience, thy Sins are pardoned, thou art a Child of God, we deny not, &c. The Soul Assents to this, what will you call this; Faith? What Faith, Divine or Human? I suppose you will say, Divine; because you take this to be a Divine Testimony. If so, then Divine Faith is not confined to the Testimony of God in the Canon of the Scripture. If so, I am bound to believe this Testimony, to be as true, as I believe the Testimony of God in the Scripture, viz. I believe that *I am a Child of God, that my Sins are pardoned*, upon this Testimony of Gods Spirit, as I believe, *Jesus Christ is a Saviour*, we believe this upon the Testimony of God. The Testimony of God, requires the same Divine Faith.

Then 'tis a Sin, to doubt and call in question this Testimony of the Spirit, *that I am a Child of God, and my Sins are pardoned*, as to doubt, whether Christ be a Saviour; All Gods Testimonies are equally true from the Infallibility of him that speaks; God that cannot Lye. I desire the help of my Brethren here; for 'tis strange, that I should believe this, with the same Faith and Assurance, that I believe my Bible.

Let me offer this to my Brethren, though there be no such words spoken to the ear, as *God loves thee, thy Sins are pardoned*, yet there is a sensible impression made upon the Mind, of the Sense of such words accompanied with sensible joy: Now whether do not the Affairs rise from the Sense of that impression made upon the mind, accompanied with sensible Joy? As when we giving diligence, to make our Calling sure, do by observing and examining our Hearts about the work of Faith in Christ, which answers the Call, we examining the Work it self, [so a priori] and the Fruits of Faith [so a posteriori] from the sense of these found in us, Assent and conclude, we are called: This conclusion, is from *Spiritual sense and experience*. For I humbly conceive, *Divine Faith*, is confined to the Divine Testimony of God, in the Holy Canon of the Scripture. I only leave this with my Brethren to judge.

I conceive, there is a difference between a comfort and an evidence, many Christians meet with such comforts of the Spirit, from this or that place of Scripture, in reading, and meditation, or under the other Ordinances of God: Which much refresh for the time and may be afterwards remembred; but these comforts go off; but the Evidence which arises from the sound work of Faith and Regeneration, that is abiding as to the Foundation of it.

As for the Absolute need of the Spirit, to help us to our Assurance, in the ordinary way of the Gospel, as we teach, need I say, both in the Minor, to clear his work, yea, in the Conclusion, to help the Soul conclude? I am as stiff for that, as any Arminian.

2. As to Absolute Promises, such as Isa. 43. 25. and Isa. 44. 22. Jer. 31. 33. divers such, these Men produce. Name any Absolute promise, which respects the relative change of a Christian, viz. Justification, Adoption, Pardon, which in the Application, is not conditional, take the promises mentioned, who is *Thou*, *Thy*, in the promises? Art thou a true Believer in Christ? Art thou a true repenting Soul, [these are conditions or qualifications of the Subject] if so, then the Application is good: But if not, all the comfort you take from them is but a Lye.

3. As for marks, this is charged upon Mr. Davis: That he denies Sanctification to be an Evidence of our Justification. p. 18.

Why do not Mr. Davis answer as he doth, to that p. 17. Persons may sincerely desire Christ to be their Prophet, Priest and King, and yet be Hypocrites still? Now you answer, This is a Numerous falsehood.

Why do you not answer so here, and deny that ever you spake it? then we were satisfied. We know what Sanctification is, and know whence Sanctification flows; but your Answer is but shuffling.

I had prepared in any things, to speak about Assurance; but I saw my Book swell in too big a bulk, over I intended, and so lay them by.

I only say this: I have noted some of these great Sticklers for Assurance in the Antinomian way; and I choose their State, and their Assurance, who come to it by Sanctification; before their Assurance, that have it by absolute promises, or immediate Testimony of the Spirit, as they tell us.

CHAP. IV.

For the other Part of Mr. Davis Book, which concerns the Church, and the Union of our Brethren.

HE would be a Happy Man, that should break all the Churches in England to pieces, p. 21. say you, as you are charged.

You have done pretty well for your part, I hear of divers you have broken, take your Happiness. But now 'tis turn'd off to Dr. Owen, that he said it. What you say to the Opinion of Mr. Holcroft brought against you, p. 9. *It is an easy matter to fix Stories upon People, when they are Dead*, may be applied to what you say of Dr. Owen. I Honour Dr. Owen, his great Learning and Gifts, as much as another Man; Yet what the Apostle James, faith of Elias, James 5. 17. So I may say of Dr. Owen: He was a Man Subject to like Passions; and might let some Sentences fall, which might better have been kept in: Witness that saying of his, *the Alcoran may be our Scripture*; and Tradition with the Scripture. observe but, John 10. 37, 38; and John 12. 37. Dr. Waller hath told him of it.

But Mr. Davis, before you come to your perfect Happiness, by breaking of all Churches to pieces: Let us hear your Reasons in this Case.

There is a Church, [and divers such.] 1. The Members are such as profess a State of a Sinful, Lost, Undone, Condition in themselves. Impotent, Hopeless, Helpless in themselves; having nothing but Sin and Misery, they can bring to Christ! 2. They profess, they willingly receive and embrace Christ upon Gospel Terms. 3. Their Conversation, do no way contradict their Profession. 4. They join together, and give up themselves to walk with God, in the Observation of all his Ordinances, Discipline, as well as others. 5. These choose their Pastor; as for him, he was devoted to the Work of the Ministry by his Parents: accordingly Educated in the knowledge of the Tongues, in which the Pen-Men wrote the Scriptures; and also in the Arts, which are all Hand-Maids to Divinity. He was well grounded in a Body of Divinity, and had through Grace, had Experience of that Work of Faith and Conversion, which he is to Preach to others; he is tryed by Learned, Judicious, Divines, for his Ability for his work; on the Day for his Separation to his Office, four or five grave Divines [none of your Mechanics before] whom God had owned in Converting Work, meet together: The People, openly and unanimously declare their Election; the Elders after Preaching and Prayer, set him apart, or separate him to his Office, by Prayer, Fasting, and Imposition of Hands. Now Mr. Davis,

1. Give us your Reasons, why this Church should be broken to pieces: There are many such in England.

2. When you have broken, tell us which way should Churches be constituted better. Shew us where the fault was before, from the Scriptures; you that talk so of the Pattern of the House; shew us you, a better Pattern.

If you cannot tell me a fault [as I know none] I will tell you *Ours*; and such as *Ours*, as I deny you to be a Gospel Minister, (not only in regard of your Errors,) what sin

By your *you make in the Nation*. You tell us, p. 18. *you were set apart, as your Pastoral Office, by Fasting and Prayer.*

But I deny this to be Gospel-Separation. Whence I argue, *that which is not in the Gospel-Ministry, according to Gospel Order, is no Gospel Minister.* If he be so, set by the Bible.

But Mr. Davis came not into Gospel-Ministry, according to Gospel Order: Therefore, Mr. Davis, is no Gospel-Minister.

For the Minor Separation to the Office of a Gospel-Minister, is to be performed, by Prayer, Fasting, and imposition of Hands: Which I have proved by five Scriptures; but Mr. Davis was not so separated.

If Mr. Davis, or any Man else; will please to answer that Book, which I have put forth, upon that question, *Imposition of Hands*: I must desire him to give me at least, two or three Scriptures for Separation, without Imposition of Hands, as I have given five for it, else I will never reply.

In *Instituted Worship*, we must stick to our Bible. Though I Honour the Graces and Gifts of my Brethren, above my own: Yet I will not give away the Authority of five Scriptures, for their sakes. I will not own such a one for my Pastor; nor would I now take any Church Ordinance from him, who is not separated according to that Gospel-Order. Mr. Tenner tells us, of a Gracious, private Person, who would in Fields and Shops, Treat with Men about their Souls, and brought home 40 to Christ; yet that did not make him a Minister: Hold to Gospel-Order, Honour the Bible, or say all by.

The French Churches say, as renowned Calvin says; *though there be no command for Imposition of Hands, yet being the constant practise of the Apostles, it ought to be Retained*: accordingly I read in Eleven or Twelve National Synods, this mentioned: and not one ordered without it.

But whereas they say, there is no Command for it; both Calvin, and they are mistaken: For it was brought in, by an express command of God, in the Separation of the Levites to Office, Num. 8. 10. 14. And the practise of it, was continued in the Jewish Church, is confessed by Dr. Owen, as well as by Dr. Lightfoot. So the Apostles, who were Jews, practised: What need then of another Command; for my part, I do not make Ordination, a Sacrament, as the Papists: Yet I look upon Prayer and Fasting, to be to the Separation of a Minister; but as Prayer before Baptism: If a Man prays; but apply not Water, there is no Baptism. So if Men Fast and pray only, but not impose Hands, there is no Separation made. The He-

brew word, *773* in *Hibbil*, signifie, *Separavit, distinctionem fecit*, the *Revelative Imposition of the Hands*, makes a clear and plain *Distinction*, of that *Pepe* *separated* from; from all the Church besides; but to do not Fasting and Pray-

ing, is to do nothing, as the *Hebrew* *773* is, *separavit, distinctionem fecit*, the *Revelative Imposition of the Hands*, makes a clear and plain *Distinction*, of that *Pepe* *separated* from; from all the Church besides; but to do not Fasting and Pray-

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Our Blessed Jesus, the Head of his Church, which is his Body, Ephes. 1. 22, 23. Hath but one Body, Mystical upon Earth; five Bodies to one Head, is Monstrous, 1 Cor. 12. 12. *Quia*, Ephes. 4. 4. Rom. 12. 4, 5. Or, to phansy there can be no Schism, in this one Body; but only in a particular Church, is very strange, as if the Apostles, 1 Cor. 12. 12. meant only the particular Church of Corinth, when he saith, *there should be no Schism in the Body*. Were the Apostles, set only in that Church? 22. 12. If Schism were charged upon that Church, though they held Communion at the Lords Table, then a *Minor*

ad Meum, where Communion is denied; and so they are denied to be one Body, as one Body. 1 Cor. 10. 17. there is Schism with a witness; there was no such wretchedness, appeared in the Apostles days. Whither Diotrophes, 3 John 9. were guilty of it, I cannot tell. *Schismaticos facis, non fides diversa, sed communione diruta Societas.* faith B. Austin, Tom. 4. p. 364.

2. Unity in this one Body, as it is in it self Beautiful; so it is a Duty, wherewith the Members of it, are strictly charged, to preserve it where it is, to heal where it is broken. 1 Cor. 1. 10. Ephes. 4. 3. Phil. 2. 1, 2. and they are unworthy Members of that Body, who do not thus labour to preserve, or repair it. Sin is charged upon them, if they neglect their Duty.

3. Our Lord Prayed for this Unity among them, that do believe in his Name. John 17. 11, 21, 22, 23.

4. There is a Brand set upon them, that break this Union, and make Division; as being persons acted by the Devil, who hates this Union. Rom. 16. 17. with so many. The Divisions between the Presbyterians and Congregational Churches, were so notorious, that they who were no Friends to us at home, were very well pleased; But our Friends abroad, were troubled. Witness, some Letters written to me, from some Elders of the Churches in New-England, About 30 years since, to know what was the reason that we and the Presbyterians, could not agree, to hold Communion; for I then held, and do still hold with the Congregational Churches, in several things. I would not Baptize all in a Parish, though I was affronted openly in the Church; I did catechise all in the Parish, that were willing: Did not Administer Sacraments upon a Parish account; but required the choosing of me for their Pastor, and joining with the Church, subjecting themselves to all Ordinances, and to Church Discipline. [One would not submit, and I would never admit] Counsel with the Elders of other Churches, in Church Affairs I desired; but leave the Execution of the Sentence to me where the case depended. The Presbyterians in the Committee, never opposed me in the least, but we agreed as Brethren. Indeed I did not meddle with their Partners, to take the best Members away; but gave them Communion, when they pleased, they keeping to their own Pastors: There were no Human Impositions, at that time in Gods Word. Let Schism lye at their Door, who give the cause of Schism; A Bp. Last himself being Judge.

I could then clear my self, as deserving any Blame. I did then publish, part of a Letter, written to me, from that Acute, Learned, and Godly Divine, Mr. Norton, out of New England. I do now publish it again; because Mr. Davis is very much concerned in it.

The Association you mention, amongst the Ministers, we much rejoyce in; I never thought it better then Human; but oftentimes worse, than the Presbyterian, and Congregational, can, cannot close together in Brotherly Communion. The power of Gallinets, Interests as in the Affections of the Godly, above the Notions of either of them, considered apart themselves. I believe, the Congregational way to be the Truth; yet I think better of many Presbyterians, then of many Congregational Men. 'Tis no wonder, if Independents be wiser, (observe Mr. Davis.) For I distinguish between Independents, and Congregational Men, w rather such, [call themselves as they please] that will not acknowledge the Rule of the Presbytery, and the Order of Councils. Observe Mr. Davis.

From then, a Learned, Godly, and long Experienced Congregational Divine, Mr. Davis, is Condemned, as an irregular person, and ought to be exploded of all Christians; that love Unity and Order in Gods House. No wonder, though the third Synod of Charenton in France; when they heard of Independents in England, what woful work it made here, was so careful, that it should get no footing in their Churches; because, say they, it breeds in Confusion, all kind of Singularities, Irregularities, and Extravagances, and breeds the use of those means, which would most effectually prevent them; and dangerous to the Civil State also. That the Synod, witnesses your carriage at Ketterick: When the Elders went down to Discourse you, to know your Doctrines clearly, as I understood, or: but to exercise any Jurisdiction over you, I

any confident they had no such purpose, how could they? O! How afraid were you of a *Lordly Class*, as you write.

But this is a Principle, amongst even the Congregational Ministers; that if persons refuse to obey the judgment of a Council, they with their Churches under them, may and ought to declare, that neither they, nor any other Churches, ought to have Communion with such Persons as reject the Sentence of a Council. Mr. Davis, hath made the Name of *Independency* and such *Congregational Churches*, Odious, by this Act of his.

One thing I observe, before I come to your Sentiments, p. 35: you write: *They consented, Articles should be drawn in such a large and loose Frame, that both parties might fix their particular Sense upon it, &c.*

Did you observe this? So did I, and was not pleased with it; but that it was an *abominable piece of Jesuitical Equivocation*, as you write, I cannot yield to that. I think I can tell how it came about, though it hath hindered the Union much.

Mr. Hew [for the Presbyterian part] and Mr. Faldo [for the Congregational part,] both Strangers to me, undertook this Work first, as I heard: My Heart did cleave to them both, for this their Undertaking, though unknown. One with whom I deal in *London*, being a Member of Mr. Faldo's Church: I did write to Mr. Faldo, and kept intelligence with him; we did agree in our Sentiments, he sent me down a Copy, which pleased me well, and I kept it in my own Hands, as he wished me.

But it seems, that Copy would not take. There were such, as he wrote to me, who though not *Prelates*, yet had a *Prelatical Spirit*, and opposed him in his work: He named none; but I was sure it was not on the Presbyterians party, but I guessed who it was, and a *Scotch Minister* of excellent Parts and Grace, as I have found since; [for then he was a Stranger to me, and came only to see me,] told me, who did hinder the Agreement; I saw I was not mistaken; that Copy then was laid aside. Another was drawn up, much different, from what I had before; which I did not like, as I did the first. Mr. Faldo being Dead, I wrote to Mr. Hew, though a Stranger to me, and desired him to give me the reason of this change; for I saw, this Copy was drawn merely to gratify the Independents, and but a part of them neither; for I hear divers of them, do ordain with *Imposition of Hands*: Had these Men observed the Rules that the Learned Greek *Scholarium* gave, in the Council of *Elorence*, about opening of Scriptures, they would not have set the *Abs* 14. 23. against so many clear Scriptures for Ordination, by *Imposition of Hands*. Now to lay by the Authority of the Scriptures, in so plain a Case, practised by all Churches, since the Apostles days, to gratify a small party: I thought there was not that due Honour given to the Holy Scriptures; that ought to have been: He answered me, they were worthy Men, both for Grace and Gifts; and they were very desirous, to bring all into an Agreement, and yield to as fair Terms, as they could, both parties consenting to the Agreement, as it was worded.

I wrote to him again, till, I suppose, I displeased him. So that Mr. Davis, your charging of them with *Abominable, Jesuitical, Equivocation*, is abominable: For it was the design they had of Men of your Party, being worthy Men, and the earnest desire of Union with them, according to the Command of the Lord, that made the *Presbyterians*, yield to the wording of the Agreement as it is: And though there be other things, with which I was not pleased, being very darkly expressed; yet this of Ordination, being so expressly against the Scripture, I declared my self against it; and for the rest wait. This being but a beginning; and cost many thoughts, I question not, before they could bring it to this: God in his good time, will clear things, and bring us yet nearer.

For your Sentiments against it, to which I have been already answered.

1. Is a crime of *Degeneracy and Distress*, and *Apostasy*.

2. All the lively Christians are at *Kilwell*, and among the *Antinomians*; are they?

3. We do not justify our selves; But yet are Followers after our Lord, and exercising our Faith upon our Living Head, for more Liveliness. I am sure they were not such, who laboured in this Agreement; and there are many thousands in *England*,

who keep their Station, have not Apostatized, and walk with God, who rejoice in the Union; you so much Condemn: Their Labour in this work, I hope was no proof of their Degeneracy; it being to obey the command of their Lord.

Ans. 1. How do you know the Ends of Professors? The Preface to the first Copy, did breath forth a very Gracious Spirit: *We Ministers of Christ, having before our Eyes, the Glory of God, the Progress of the Gospel, the Salvation of Souls, the Peace, and Edification of the Church of Christ: And calling to mind, the Sins of our former Divisions, and our duty and work, (not only the word of God, but his Providence at this Day calls us to, &c.)* are these Carnal and Selfish ends? Mr. Davis.

Several Letters I had from Mr. *Paldo*, and two from Mr. *Hew*; and I am confident, their Ends were gracious, they sought purely the Honour of Christ, and the good of the Church: And so did the other Subscribers, and I doubt not, so have thousands of other Christians. So that Mr. *Davis*, you do but Act the Devils part, who charged Job, for having false Ends, in his serving of God: *Job 1. 9.*

2. *The Spirit was poured down from on High.*

Ans. What is the meaning of this? We must not do our Duty to our Lord; we must not seek his Honour; the good of his Church, till the Spirit be poured down, according to your phantasie. I think the Spirit of God was Active in them, who were so Active in this work; for the Lords Honour, and good of his Church.

3. *To what purpose, are those three Texts you quote at this time of Day: That there will be a great effusion of the Spirit, I doubt not when the Jews shall be called home; but Mr. Davis, that time is not so near, the Witnesses in the Gentile Churches, are not yet slain: So that the Texts you mention, are nothing to the purpose.*

4. *The greatest Numbers, had forsaken the Cause and Banner of Christ, in the Day of Adversity.*

Ans. But why then should not they who did not forsake, keep themselves from having to do in making up this Union, as well as you? What Superlative Holiness or Wisdom is there in you, above them?

2. What do you mean by *forsaking the Banner of Christ*? It may be, they went to the Common Prayer. It seems, the joining with the Church of England, in their Prayers, is as bad, as the offering of Incense to an Idol, in the time of the Ten Persecutions; is *Nobis*, risen again? Cursed be this Opinion.

3. Though I did not go so far, as Holy Mr. *Corbet*, Mr. *Baxter*, Mr. *Fosbro Allen*, Mr. *Anthony Birgei*, &c. who did not only go to the Common Prayer; but the Lords Supper also; some of them at least. Yea when I dye, I choose rather to have my Soul gathered with theirs, then with any *Antinomian* in England, though I question not the Salvation of some of them. The Providence of God did so order it, that all the time of the Persecution, I kept on my course of Preaching, and Administration of Sacraments, with the whole Church together, I missed not one Day: Yea! do not look on my self one rulla the better for it.

Next, you charge some very strangely, I know not what to say. I hope there are very few such; if any: But you do not deny, you say, but, *they may have repented.* That is something.

P. 7. I cannot see but you charge all. Have they [whom do you mean by *They*, the Presbyterians only, or others also] *Reformed our Hairs Breadth in their Discipline, Admissions, Wards, Care, Admonitions, Censures*—have they not rather gone back ten Degrees, &c.

If they have been sparing in their Censures. I see you abound with them, is it just so as you write? You can spy faults, it seems in others; but you have none. This do not use to be the Temper of sound Christians.

But as to Admissions. I read indeed, in Books of Purity of Churches, and look to your Admissions, &c. I desire the Satisfaction to these questions.

1. Hath God left it in the power of every Pastor, to invent and set up such Rules for Admission, as he pleases?

Are there qualifications of those, who are to be admitted Members, set down

in the word, with a Command to Pastors to look: That those qualifications be found in all them, whom they admit, *namely*, with the strictest Examen they can make;

3. Or is not the practise of the Apostles, how they admitted, the Rule to teach us, how we should admit? We must have some Common Rule to all Churches to walk by, Surely.

4. Do we read, that any who professed their Faith in Christ, as the true *Messiah*, and gave themselves to the Gospel Rules, were Rejected? I grant *Faith* in Christ, as the true *Messiah*, was a great thing then, over it is now: But then they had *Miracles* to help their Faith. *Act. 9. 42. Act. 8. 6. Act. 13. 12.* was *Philip* blamed for Admitting *Simon Magus*?

Where were Pastors blamed for *Admissions*? For suffering wicked impenitent Persons in the Church, I know they were blamed; when instead of growing better in the School, they grew worse. but I speak of *Admission*; because you write look to your *Admission*.

5. Ought none to be admitted into the Church, but such as are *Real Christians*? They must be *Real*: If Churches must be so *pure*, as your Books speak of. Name the Text, that proves it.

If it be so, then 'tis with Churches, as with Ponds. Some Ponds we observe Trench and such Fish, will breed well in; but not fat them; in other Ponds, they will fat; but not breed. Churches it seems, are only to *fat* Christians, [it were well, if they were so] not to breed them; they are all bred *Real Christians*, before they come into the Church. Then it must not be said of *Zion*, *Psal. 87. 4. 5. This and that Man, was born in her*. No, there are none born in *Zion*, they must be born *Real Christians* before they come into the Church: We use to say, the Church is the Mother, no, she is but the Nurse: The Church, brings forth no Children, *Gal. 4. 26. Jerusalem, which is above, is free, which is the Mother of us all*. Jerusalem bears no Children, they must be all born, before they come there. Unless you will make *Zion* and *Jerusalem* to be meant only the *Invisible Church*, and this *Invisible Church*, to be where there is no visible Church; which were strange.

That I call *Purity*, which agrees with the Rule, the *Wisdom of God*, not what we call *Purity*.

I desire therefore, *Light* and *Texts*, that will carry it convincingly, that the Apostles did, and so now Pastors ought, make the strictest Trial and Enquiry, that they whom they admit into their Churches, be *Real Christians*. That you may show your clear Texts, for the *Pure Churches*, you do so mention.

What the Ancients did, in keeping of the *Catechumeni*, so many years, is no Rule unto me. I own nothing in the House of God, but the Holy Scripture.

As for your *Mischances*, which you have sent out, as your Apostles, I look upon them, as I do upon all these *Lay-Preachers* in England, now risen up in this boundless Liberty, to be but the Devils Design, first to *Debase* the Ministry, and then to *overthrow* it. I can remember the time very well, when the Ministry of England was in Honour, and converting work went on: No such Debauchery was known or heard of in the Gentry and Ministry, as is now. But when *Bp. Laud* and his party fell to Persecuting, Silencing and driving Ministers out of the Nation, and Wars following, Buff-Coats and Red-Coats getting into Pulpits, the Religious party were they, that gave the first blow to the Ministry: with our Armies, rose up an Army of Errors, and these did the business, having got the Sword in their Hand, to trample upon the Ministry. When the King came in, and almost two Thousand Ministers cast out in one day: For the generality, they were filled up with such, that they who Honoured the Minister, could not Honour them; and how many such are there at this day: Then came in this boundless Toleration, that I have been told by such Magistrates, that are our Friends, they have been alarmed, when they sat in the Court, to see what fellows came in, and demanded Licences: And this is another fruit of the *English* Independency, they have done no Service to the Church, that have written and pleaded for the *English* Ministry, and being in this Confusion: Had it not been for Learned Men, there

had not been one Lay-Preacher in England: poor Men, they could not have understood two words of the Bible: But now, Learned Men have given them the Bible in their own Language, they insult over Learned Men, and despise Learning. But better all your gifted Brethren, and your Books with them, were buried in the Earth, then Learning should be lost. It was not Godliness, but Learning, which God used immediately to rescue us out of the Papal darkness: And if Learning once were gone, soon would the Popish party make a prey of England.

But why did not you, that have thus printed for gifted Brethren, to go up and down and preach in other Churches and Towns prove they might also Baptize, and Administer the Lords Supper?

1. I do not doubt but they may; *They that may do the greater, may do the lesser. But they do the greater, i. e. Preach. Therefore, they may as well Baptize.* 1 Cor. 1. 19. Christ sent me not to Baptize; but to Preach the Gospel, and that it seems your gifted Brethren can do: That which Able Ministers find so weighty, that it takes up their whole time, with you, is but a light matter.

2. Again, the great qualification of a Bishop, as Bp. is that he be, *Indulgens*, 1 Tim. 3. 2. So 2 Tim. 1: 6. *Integra Verba & scripta Solaque*. This chiefly makes him a Bishop; for the other qualifications, belongs to all Christians; and though a Man have them, yet if he be not gifted, *fit to teach*, he ought not to be a Bishop, for Baptizing, &c. There needs no such gift; that's easily done, only this advantage your gifted Brethren have, above the orderly Ministry, that we are confined to our particular Flocks; but they, Apostle-like, are confined to none; but Preach in various Towns and Churches: So that the Order which Christ Instituted is quite overthrown. And this it is we observe, is found only among the Inferior Mechanics; for Gentlemen that are both pious, and have far better parts than any of these, being Scholars, divers of them, they never offer to meddle with the Ministerial Office; but keep their own Station. *The lowest of the People, 1 Kings 12. 31. will serve Jeroboams turn for Priests.* That the Worship the Papists give the Virgin Mary, is Idolatrous, the gifted Brethren will not deny; but the Papists affirm it to be due to her, and prove it. *She that brake the Serpents Head, deserves Religious Worship: But the Virgin Mary did it,* which they prove from the vulgar Translation of the Hebrew Text, Gen. 3. 15. *She shall break thy Head*. Hence in her worship, they saying,

*Hæc est mulier Virginitas,
Quæ contrivit caput Serpentis.*

I had the gifted Brother answer the Papists; but not a word he could say. Dr. Owen twice I observed him mentioning, what a dangerous thing it is, for Men to meddle with Interpretation of Scripture, that have not skill in the Languages, wherein they were penned, and gives notable instances, both in the Hebrew and Greek Tongues. You that write so for the gifted Brethren, forgot to tell them, that those Men from whom you bring your proofs in Scripture, had the Holy Scripture in their own Native Language; when it costs us much labour and time to attain them. And tho' we have as good a Translation [commended much by Diodati, in his Letter to the Synod of Alais.] I think as any, yet a Minister must, and will see with his own eyes, yet, and sometimes depart from it too. The Papists in King James's time, Condemned our Translations as false: Then our Faith is not well bottomed; how will the gifted Brethren defend it?

But this is the Fruit of this English Independency; tho' Order is, and must be in all Societies in the World, the Church only must admit Confusion: As well may Men, who think, they have some knowledge of the Law: Issue out Warrants, and sit down with Magistrates upon the Bench, as the Lay-Preachers practise as they do, and most of them, if not all *Anabaptists*; but for a Man, who before was but a *Gaffer*, to be now called *Master*, to have the people follow him, and sit to frequent their Tables, is a better Trade, then to be a Brethren, or such like work.

In New-England, in our Church we had two, that did in the absence of our Pastor and Teacher Exercise; but they were Men, not only very pious, but Scholars, and men of such excellent parts, that their Lay-Preaching are but babies, in comparison of them.

Mr.

